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THE ORIGINAL HEBREW
OF A PORTION OF
ECCLESIASTICUS

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THE ORIGINAL HEBREW
OF A PORTION OF
ECCLESIASTICUS

(XXXIX. 15 TO XLIX. 11)

TOGETHER WITH

THE EARLY VERSIONS AND AN ENGLISH TRANSLATION

FOLLOWED BY

THE QUOTATIONS FROM BEN SIRA IN
RABBINICAL LITERATURE

EDITED BY

A. E. COWLEY, M.A., AND AD. NEUBAUER, M.A.

WITH TWO FACSIMILES

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PREFACE.

IN editing the recently discovered Hebrew fragments of the book of Ben Sira, we have limited our aim to presenting the original text with as little delay as possible, and at the same time giving in a convenient form the materials for further study. A full commentary, as well as a detailed comparison of the versions, must be left for the future. We shall therefore not discuss the author's full name, or the date of his composition or of the Greek and Syriac translations¹. For the literature on these points the reader is referred to Schürer's admirable work on 'The History of the Jewish People in the time of Jesus Christ'². In what follows we shall confine ourselves to some remarks on what is known, from Jewish sources, of Ben Sira and his writings.

It is now generally admitted that Jesus, son of Sirach (Σειράχ, סִירָא³), of Jerusalem, wrote his ethical work (usually quoted as 'the book of Ben Sira'⁴), in Hebrew, between 200 and 170 B.C. in Jerusalem. It was translated into Greek by his grandson, as stated in the prologue, from which we also gather that the version was made from the Hebrew, in the year 132 B.C.⁵ The Hebrew of the present fragment is (with the exceptions referred to below, p. xiii) *classical*, not Rabbinal: still less is it an Aramaic dialect, such as that of several of the passages quoted in both Talmuds (the Palestinian⁶ as well as the Babylonian), in the Midrashim, and in later Hebrew writings.

¹ On this subject, see E. Hatch, *Essays in Biblical Greek*, vii. p. 254 seq.

² English translation, 2nd division, vol. iii. p. 23 seqq. (Clark, Edinburgh, 1886); and later, his article on 'Apocryphen des Alten Testaments' in the *Realencyclopädie für protestantische Theologie und Kirche*, vol. i. p. 650 seqq. (3rd ed., Leipzig, 1896).

³ Schürer, op. cit., p. 25, explains the name to mean 'coat of mail.' In the Hebrew Josippon (Pseudo- Josephus) the form שִׁירָךְ is a transliteration from the Latin; v. Zunz, *Die gottesdienstlichen Vorträge der Juden*, 2nd ed., 1892, p. 107, note *h*. He was not, as sometimes stated, a priest; Zunz, *ibid.*, p. 106.

⁴ So most frequently in early Rabbinal literature. S. Jerome (see p. x, note 5) says that it was called *Parabolae* (משלים) in Hebrew; cf. Ecclus. i. 27, and the use of משל (p. xxvi) and מתלם (p. xx) in the quotations. According to Sadyah (ספר הגלוי, ed. Harkavy, p. 151, lines 11 and 12) Ben Sira wrote a *book of instruction* (كتاب اداب) (ספר מוסר, see our text, p. 10, l. 8) similar in character to the book of Proverbs.

⁵ The many passages in which the translator has misunderstood his original, written only some sixty years before his own time, may perhaps serve as a warning to those scholars who are inclined to overrate the authority of the LXX version of the Old Testament.

⁶ It is remarkable that only five quotations are found in the Palestinian Talmud; see below, p. xix seqq. (Nos. I. *b*, XVII, XXVI, XXXII, LIV).

In early times the book seems to have hovered on the verge of the canon, or to have been included among the כתובים (Hagiographa, see p. xxii below), since quotations from it are introduced by שנאמר (*as it is said*), a phrase applied only to the sacred writings. Although afterwards excluded from the canon by the Rabbis, it continued to live and to be appreciated both in the Palestinian and the Babylonian schools, as is proved by the fact that the text was constantly quoted either in the original or in a Rabbinical or Aramaic form. The Rabbis who lived before the destruction of the Temple used it without acknowledgement in the 'Sentences of the Fathers' (פרקי אבות), the earliest production of Rabbinical literature), while others quote from it either expressly under the name of Ben Sira, or anonymously, or else base their maxims upon it¹. Rabbi Akiba and Ben Azai borrowed from it *verbatim*², and there is reason to believe that some apocryphal books were influenced by it³. Thus the official exclusion from the canon did not involve destruction, as in the case of some Christian uncanonical Gospels and Acts: the book of Sirach was allowed to be freely read, but it was regarded merely as literature and not as sacred⁴. Passing on to the later history of the book, we find that S. Jerome⁵ (fourth century A. D.) possessed a Hebrew copy, although he did not translate it. That the book continued to be known, to individuals at least if not generally, is proved by the passages quoted from it (in a language already debased), by the Rabbis of the fifth and sixth centuries, in the later Midrashim of the seventh and eighth centuries (as the Tanhuma), and in the sayings collected by R. Nathan in the ninth century⁶. Zunz (op. cit., p. 108, end of note e) believes that the early liturgist, R. Eleazar haq-Qalir, borrowed from Sirach (l. 5-8) in his liturgy for the day of Atonement, in praise of the High Priest. Simultaneously some of the sayings of Sirach are quoted by the Babylonian doctors in an Aramaic form⁷.

For the tenth century we are on even firmer ground as to the existence of the book in its original language. R. Sa'adyah (סעדיה) Gaon, of Bagdad (920 A. D.), and of the Fayyum in Egypt, was blamed by the Qaraites⁸ for sending out

¹ The quotations were first collected by Asaria de Rossi. For a list of them, see below, pp. xix to xxviii, and, for the literature dealing with them, Zunz, op. cit., pp. 108, 109, and notes.

² Bacher, *Die Agada der Tannaiten*, i. p. 277, note 2; p. 417, notes 1 and 2.

³ See e. g. the list of parallel passages cited by Mr. Charles in *The Book of the Secrets of Enoch* (Oxford, 1896), p. 96, Index I; and Ryle and James, *The Psalms of Solomon* (Cambridge, 1891), p. lxiii seq.

⁴ הקורא בהן בקורא באיגרת, J. T. Synhedrin x. 5.

⁵ The well-known passage in his preface to the translation of the books of Solomon is as follows: 'Fertur et παράρετος Jesu filii Sirach liber et alius ψευδεπίγραφος, qui Sapiaentia Salomonis inscribitur. Quorum priorem Hebraicum repperi, non Ecclesiasticum ut apud Latinos, sed Parabolas praenotatum, cui juncti erant Ecclesiastes et Canticum Canticorum, ut similitudinem Salomonis non solum librorum numero, sed etiam materiarum genere coaequaret.' S. Jerome simply adopted the old Latin version of the book; see pp. xxxvii to xlvi.

⁶ Critically re-edited by S. Schechter, Vindobonae, 1887.

⁷ Dalman, *Grammatik*, p. 29.

⁸ A Jewish sect which sprang up in the eighth century under Anan (ענן), and denied the authority of oral tradition. See Harkavy in *Grätz Geschichte d. Juden*, 3rd ed., vol. v. p. 413 (note 17).

missives written in Hebrew provided with vowel-points and accents. They reproached him with endeavouring to give to his correspondence an appearance of holiness equal to that of the Biblical text, since the vowel-points and accents were supposed, according to tradition, to have been given with the Law on Mount Sinai. In answer to this accusation S^eadyah¹ states that these additions to the text are found also in copies of Ben Sira, in the book of the Wisdom of Eleazar ben Irai (Iri²), and in the scroll of the Hasmoneans³. In the course of his defence he quotes seven (or rather eight, see note 2 below) genuine sayings of Sirach⁴ in classical Hebrew, so that it may be concluded that the book was at his disposal in the tenth century. The mentions of Ben Sira after this date are scanty and uncertain. R. Nissim ben Jacob (eleventh century) of Kairowân, in Tunisia, makes a quotation, which however he may have derived from S^eadyah. In the eleventh century, according to Reifmann⁵, signs of Sirach's influence appear in the collection of sayings entitled מִבְּחַר הַפְּנִינִים (Choice of Pearls), attributed to the famous poet and philosopher Solomon ben Gabirol⁶ (Avicbron). The same scholar⁷ also finds traces of the influence of Sirach (ii. 18) in the Jewish daily prayer⁸, and (xlix. 10 and 11) in the hymn⁹ for the outgoing of the Sabbath. He contends further that Sirach has an allusion (i. 2) to Aristotle and the doctrine of the eternity of matter, and that even Spinoza was perhaps influenced by Sirach (xliv. 34). These suggestions, as well as the inference (from the Aramaic form of the proverb, No. LIV below), that he was an Essene, are, to say the least, not convincing. There is no direct trace of the existence of the Hebrew Sirach in Spain, Provence, or among the Rabbis of France, the Rhine-land, and Germany. Rashi¹⁰, the authors of the glosses on the Talmud (תוספות), and even Maimonides¹¹, did not possess the book; and later Rabbis, who mention sentences from it, most probably quoted second-hand from

¹ ספר הנלווי, p. 162.

² עירי or עיריא. It is curious to note that the saying . . . בְּמוֹפְלָא מִמֶּךָ (p. xix), ascribed in the Talmud to Ben Sira and found in the Greek version, is quoted by S^eadyah (op. cit., p. 178, l. 18) as belonging to the Wisdom of Ben Irai. Of this Eleazar b. Irai, S^eadyah also quotes two other sentences in classical Hebrew, but not in so easy a style as most of Sirach. He says Ben Irai's book of Wisdom is analogous to Ecclesiastes, while Ben Sira resembles the book of Proverbs. Of this enigmatical Eleazar ben Irai nothing further is known. Perhaps he is identical with the R. Eleazar who often reports sayings בְּשֵׁם בֶּן סִירָא (see p. xix). Bacher (*Die Agada d. Palästinischen Amoräer*, ii. 1896, p. 11, note 5) identifies him, not very plausibly, with Eleazar ben Pedath.

³ Edited by Dr. M. Gaster; see Notice in *Jewish Quarterly Review*, vi. p. 570.

⁴ See pp. xix to xxiii.

⁵ In the Hebrew periodical הַאֲסִיף, iii. p. 250.

⁶ See Steinschneider, *Die Hebräischen Uebersetzungen*, p. 382 seqq. (§ 221).

⁷ In the essay on Ben Sira in his ארבעה חרשים (Prag, 1860), p. 3 seqq.

⁸ See the Authorised Daily Prayer Book, with a new translation by the Rev. S. Singer, p. 62, נִפְלָא נָא בִּיד יְהוָה כִּי רַבִּים רַחֲמָיו וְגוֹ

⁹ Beginning אֱלֹהֵינוּ הַנְּבִיא. It is not included in the English Authorised Daily Prayer Book.

¹⁰ See p. xx (No. XI).

¹¹ The Sira he quotes in his Commentary on the Mishna (Sanh. xi. 1) must be, to judge from his low opinion of him, the compiler of the Alphabet; cf. Reifmann, הַאֲסִיף, iii. p. 251.

older authorities¹. No doubt it might be said, though the supposition is not very probable, that all the quotations from Sirach were made from memory, and that they were derived from oral tradition. Recent discoveries however have removed all uncertainty on this point.

Mrs. Lewis, who brought to light the now famous codex of the Syriac Gospels in the convent on Mount Sinai, some time ago acquired some manuscript fragments in the East², among which Mr. S. Schechter, Reader in Talmudic in the University of Cambridge, recognized one leaf as containing a fragment of Sirach (xxxix. 15 to xl. 7) in Hebrew, which he published with English translation, introduction, and notes in the *Expositor* for July 1896, (p. 1 seqq.). Through the kindness of the owner we have since been allowed to make a fresh examination of the leaf, and have found reason to alter some of the readings accepted by Mr. Schechter (see the Hebrew text, pp. 2 and 4). Although the leaf is mutilated in places, the parts which are still intact are abundantly sufficient to show the character and style of the composition, and to convince critics that the text is original and not a translation. After pointing this out, Mr. Schechter rightly adds: 'Its correspondence with the versions changes almost in every line, agreeing in some places with the Greek, in others with the Syriac. In other places, again, it agrees with *neither* of these versions, omitting whole clauses which are to be found both in the Greek and in the Syriac, or offering new readings which have been either misunderstood or misread by the translators. Certain clauses, again, are to be found in our MS. which are wanting in *both* versions, or are only reproduced by a very short paraphrase. There cannot, therefore, be even the shadow of a doubt that our text represents nothing else but the original. Even the marginal glosses testify to this fact. Such differences of *plena* and *defectiva* as צורך and צרך, or such fine variants as פיו and פירו, cannot possibly have been suggested by any translation, and could only have been made from some other copy of the original.'

Almost simultaneously the Bodleian Library acquired, through Professor Sayce, a box of Hebrew and Arabic fragments, among which we recognized another portion of the same text of Sirach, consisting of nine leaves, and forming the continuation of Mrs. Lewis' leaf, from chapter xl. 9 to xlix. 11. These fragments cannot be part of the copy mentioned by S^adyah, since they are not provided with vowel-points or accents, and also because the writing is not of the tenth century, but of the end of the eleventh³ at the earliest, as may be seen from the facsimiles. The MS. does not seem to us to have been written by a Qaraite. There are in both fragments marginal notes⁴ giving the variants of another copy of Sirach, or more probably of two other copies. These copies were however

¹ As e.g. Joseph ben Nahmias, *Jewish Quarterly Review*, iv. p. 164.

² See *Jewish Quarterly Review*, ix. p. 115 seqq.

³ Mr. Schechter (*ibid.*, p. 4) considers it 'certainly not later than the beginning of the twelfth century.'

⁴ These are indicated in the MS. by a small circle ° over the word in the text, which we reproduce.

incomplete, the marginal notes giving their variants only as far as chapter xlv. 8 (see note in loco), and on xlvii. 8 and 9. In the Bodleian fragment there are also at least two Persian glosses (ff. 1 and 5^b), which point to its having been written in Bagdad or Persia, possibly transcribed from S^aadyah's copy. The MS. is written on oriental paper, and is arranged in lines, eighteen to the page (in Mrs. Lewis' leaf one line is cut off), and the lines are divided into hemistichs. There is no indication of chapters, but a line is left blank occasionally, as shown in our printed text. The MS. is unfortunately damaged in many places, which we have marked by dots, showing approximately the number of letters missing, and by [] when letters are supplied. Our object being however to give the text of Sirach as we found it, we have carefully restricted conjecture to its narrowest limits. In some cases we have preferred to leave a lacuna, where either the space in the MS. did not allow of what seemed the obvious word, or some letter such as *ב*, *י*, or *פ* was excluded; see e.g. xlv. 13^b. In every case a letter about which we felt there could be any reasonable doubt, has been marked with a horizontal stroke, thus *נ̄*. On some orthographical peculiarities of the MS. see the note appended to the glossary, p. xxxvi. As regards the translation again, we have deemed it our duty as editors of a unique manuscript, to express the text faithfully, and not to adopt conjectural readings, except where the text yielded absolutely no sense. Usually, indeed, the meaning is clear; but passages occur which, from whatever cause, are obscure, and we cannot feel confident that we have seized the sense of all of them. A (?) in the translation indicates doubt either as to the reading or the rendering. There are sufficient indications that the text is not everywhere in its original purity, and we do not doubt that (as in many parts of the O. T.) cases will be found in which a purer reading has been preserved by one or other of the early versions; but a detailed comparison of the Hebrew text and the versions, and a discussion of their comparative merits, must, we think, be left to a commentary, as well as to a time when, we may hope, more of the original shall have been recovered. We have noted, lastly, the more important places in which the language is coloured by reminiscences of the Old Testament.

The language, as already observed, is classical Hebrew, the syntax displaying no traces of the peculiar New-Hebrew constructions, such as occur, for instance, so frequently in Ecclesiastes¹, though the vocabulary has an admixture of late or Aramaic words or expressions, such as might be expected from the date at which the author wrote. The latter, together with other words not occurring in Biblical Hebrew, will be found collected in the glossary (p. xxxi). The style is occasionally a little heavy, but this may sometimes be due to corruption of the text. Otherwise (especially chap. xlv. ff.) it is remarkably easy and flowing. It stands throughout on an altogether higher level than that, for instance, of Chronicles, Ecclesiastes, or the Hebrew

¹ The relative *ו* never occurs; the imperfect with *ו* consecutive occurs frequently; the perfect with *ו* consecutive in 42, 1^c. 8^c. 11^c; the perfect with simple *ו* only in 39, 32. 44, 2. 16. 20^b. 48, 11. 12^d.

parts of Daniel. We know from Ecclesiastes that the New-Hebrew idiom was in process of formation at this time, and it is evident that both New-Hebrew and Aramaic¹ words were current in the Hebrew with which the author was familiar; but the predominant character of his style is nevertheless pure and classical. The marginal readings are often interesting: the variations which they indicate are frequently considerably greater than those noted by the Massorites in the O. T., and resemble rather the various readings often presupposed by the LXX, while at other times they are noticeable as giving an Aramaic equivalent for a Hebrew word in the text. Sirach's position with regard to the New-Hebrew would no doubt be made clearer by the discovery of the originals of other apocryphal books, such as Judith, Maccabees i, Enoch, and the Psalms of Solomon. Finally the theory that he wrote his proverbs in metre is not supported by the newly-recovered text: the lines are very variable in length, and there is no indication that the author sought to adapt them to a uniform metrical scheme.

In the present edition we give:—(a) The Hebrew text, with the marginal notes and glosses arranged as in the MS. (b) The English translation of the Hebrew, adopting as far as possible the diction of the revised version of the O. T. (c) The Syriac version (which was made from the Hebrew), according to Lagarde's edition, a blank space indicating that the translator, or copyist, omitted a passage. (d) The Greek translation, according to Dr. Swete's edition, the blanks again indicating such omissions. The uncertain condition of the Greek text is well illustrated by Hatch², and will strike the reader on even a slight examination. Its value for comparative purposes is further lessened by the translator's tendency to paraphrase, as is the case also with the Syriac. (e) At the end, the Old Latin, according to Lagarde's edition of the Codex Amiatinus. For more convenient reference we have in all five texts numbered the chapters and verses as in Dr. Swete's edition, and indicated the hemistichs by letters of the alphabet in order. The Syriac, Greek, and Latin texts are reproduced exactly as in the editions followed. It did not fall within our plan to give the variants of these versions. (f) A glossary of noticeable words and expressions. (g) A list of proverbs attributed to Sirach in Talmudic and Rabbinical literature, with a translation, arranged in the order of the Greek version. Here again we resolved not to add the various readings, since the Talmudic dialect is not the original language of Sirach, and moreover, all the new Talmudic fragments found within the last two years have not yet been collated. For completeness sake we have added the so-called 'Alphabets' of Ben Sira, a late composition—probably of the eleventh century or perhaps even later, but containing some genuine proverbs of Sirach, both in the first and second parts³. The stories given after each proverb in part i. are mostly indecent, and

¹ The strong Syriasms which sometimes occur, deserve notice, as *מִצְרַיִם* (4², 5^o) and *הַמִּצְרַיִם* (42, 12^b).

² Op. cit., p. 258 seqq.

³ In the Bodleian MS. No. 1466 the order is reversed.

written in mockery of Jewish literature. We reproduce the first שן (MS. second), with a translation: for the second (MS. first), we only refer to the numbers in our list of proverbs with which it agrees, ignoring the rest as alien to Sirach. The Alphabets¹, though a late and unedifying compilation², survived, whilst Ecclesiasticus was completely neglected. A Persian text of them was lately acquired by the British Museum (MS. Or. 4731), and another copy has just been brought by Mr. E. N. Adler from Persia, probably translated from the Constantinople edition (see below, p. xxix). (h) Some specimens of attempted restorations of the original Hebrew by modern scholars confronted with our text. The comparison will, we think, justify the caution and reservation which must be observed in attempting to restore lost works on the basis of ancient translations³. In the present instance, for example, both versions prove to be much freer than was assumed to be the case by those who so used them.

In conclusion, we have great pleasure in acknowledging the help of friends who have enabled us to carry through the work in a short time in spite of difficulties. Mr. J. F. Stenning, of Wadham College, rendered valuable aid in deciphering the difficult parts of the MS., including the Cambridge leaf, and in all doubtful places he concurs in the readings which we have adopted in our text. He also revised the Syriac. Mr. E. N. Bennett, of Hertford College, read the Greek: Rev. F. E. Brightman, Librarian of the Pusey House, read the Latin. Professor D. S. Margoliouth has also shown an interest in the work in various ways. We feel, however, specially grateful to the Regius Professor of Hebrew, Dr. Driver. He revised the translation throughout, besides being entirely responsible for the glossary, with the note appended, and almost every page of the book owes something to the judgement and accuracy which he has been always ready to expend upon it.

¹ The *Editio princeps* is that of Constantinople, 1519. (The Bodleian copy is defective.) For the other editions, see Steinschneider's *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*, Berolini, 1852-1860; and Zedner's *Catalogue of Hebrew Books in the British Museum* (London, 1867), with Van Straalen's *Supplement* (1894).

² See Reifmann, *Hakarmel* ii. p. 124 seq.

³ Cf. Driver in *The Oxford Magazine*, vol. viii (1890), no. 11, p. 182, and no. 12, p. 190 seq.

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SOME ATTEMPTS AT RECONSTRUCTING THE ORIGINAL OF SIRACH,
CONFRONTED WITH OUR TEXT.

Sir. 40, 14^b.

| | |
|---|--------------------|
| BALL. | SIRACH. |
| So shall transgressors come to nought. [<i>Heb. perhaps, therefore (al-ken for ken).</i>] | כי פחאם לנצה יתם : |

Sir. 40, 19.

| | | | |
|---|---------------------------------|---------------------|----------------------|
| EDERSHEIM (Margoliouth). | FRÄNKEL. | BENZEEB (41, 20). | SIRACH. |
| Sons and daughters continue a man's name, &c. ('...the Syriac shows us that <i>πῶλεως</i> is a gloss'). | בנים ובוגר-עיר מקימרשם המה : | כבוד ויקר יתנו שם : | ילד ועיר יעמידו שם : |

Sir. 44, 22. 23.

| | | | |
|---|--|---|---|
| BICKELL. | FRÄNKEL. | BENZEEB (45, 14. 15). | SIRACH. |
| וכן ביצחק הקים למען אביו: ברכת כל אדם ובריתו: ובראש יעקב הניחו: בברכותיו יכירנו: וינחל יחלק חלקיו: שבטים שני עשר יחצם : | ובעבור אברהם אביו הקים בריתו את-יצחק ויתנהו לברכה בארץ: ויעמידה ליעקב לחוק ויברכהו לרשת נחלה ויבדילה לשנים-עשר שבט : | אף ליצחק נשבע בעבור אברהם אביו וברכות אבותיו שם על ראש ישראל אשר קרא בני בכורי: ויקם בריתו אתו לרשת ארץ מגורו ויתנהו אב לשנים עשר שבט : | וגם ליצחק הקים בן (כן M.) בעבור אברהם אביו: ברית כל ראשון נתנו וברכה נחה על ראש ישראל: ויכוננהו בברכה (ויכנהו בבכורה M.) ויתן לו נחלתו: [ו] יציבהו לשבטים לחלק שנים עשר : |

Sir. 45, 25.

| | | | |
|---|---|--|--|
| FRITZSCHE. | FRÄNKEL (45, 29). | BENZEEB (46, 18). | SIRACH. |
| ואת-הברית לדוד בן-ישי למטה יהודה נחלת המלכות לבן מבן לבדו : | וכאשר נשבע לדוד בן-ישי לבלתי הסר שבט מיהודה כן הנחיל משמרת הכהנה לאהרן ולזרעו וגו | כאשר נשבע לדוד בן ישי לבלתי הסיר שבט מזרעו בן נתן לאהרן כהנה לו ולזרעו : | וגם בריתו עם דוד בן ישי למטה יהודה נחלת אש לפני כבודו נחלת אהרן לכל זרעו : |

Sir. 49, 9.

| | | | |
|---------------------------------------|---|------------------------------------|--|
| GEIGER. | FRÄNKEL. | BENZEEB (49, 34). | SIRACH. |
| גם את איוב זכר בסערה לגמל דרכי ישרו : | בדמיון גשם שטף חזה על חוירשוא ולהולכי בתמים בשר תנחומים : | ועל איוב אמר כי כל ארחותיו ישרים : | וגם הזכיר את איוב המכלכל כל ד[רכי] רכי צ[דק] : |

BEN SIRA'S PROVERBS PRESERVED IN TALMUDIC AND RABBINIC LITERATURE¹.

I.

- Sir. 3, 21. *χαλεπώτερα σου μὴ ζήτηι,
καὶ ἰσχυρότερα σου μὴ ἐξέταζε.*
22. *ὃ προσετάγη σοι, ταῦτα διανοοῦ·
οὐ γὰρ ἐστὶν σοι χρεία τῶν κρυπτῶν.*

a.

S'adyah in הני"ח (ed. Harkavy), p. 178, l. 18, quotes as an extract from the Wisdom of Eleazar ben Irai (see Preface, p. xi) the following :

במופלא ממך אל תדרש. במכוסה ממך אל תחקר.
באשר הרשיתה התבונן. לא יש לך עסק בנסתרות

This seems to be the original text of Ben Sira.

Inquire not into that which is too difficult for thee ;
and that which is concealed from thee search not
out.

Attend to that which is permitted to thee :
thou hast no business with hidden things.

b.

* רבי לעזר (אלעזר) בשם בר סירה : פליאה ממך
מה תדע. עמוקה משאל מה תחקר. במה שהורשיתה
התבונן. אין לך עסק בנסתרות
J. T. Haghigah, ii. (fol. 77^a).

That which is too difficult for thee, why shouldst
thou know ?

that which is deeper than Sheol, why shouldst
thou search out ?

Attend to that which is permitted to thee ;
thou hast no business with hidden things.

c.

* כתוב בספר בן סירא בגדול ממך אל תדרש. בחזק
ממך אל תחקר. במופלא ממך בל תדע. במכוסה ממך
בל תשאל. במה שהרשית התבונן ואין לך עסק בנסתרות
B. T. Haghigah, fol. 13^a.

Inquire not into that which is too great for thee ;
and that which is too hard for thee, search not out.

That which is too difficult for thee do not know ;
and that which is concealed from thee do not ask.
Attend to that which is permitted to thee ;
thou hast no business with hidden things.

d.

* ר' אליעזר אמר בשם ב"ר (בן סירא) בגדול ממך
אל תדרש בחזק ממך אל תחקר במופלא ממך בל
תדע במכוסה ממך בל תשאל במה שהרשית התבונן
אין לך עסק בנסתרות

Midrash Rabba בראשית, viii. (MS. vii, see Bodl. New
Heb. Cat., No. 147, fol. 12^b).

II.

Sir. 4, 30. *μὴ ἴσθι ὡς λέων ἐν τῷ οἴκῳ σου.*
לעולם אל יטיל אדם אימה יתירה בחוך ביתו
B. T. Gittin, fol. 6^b.

Let a man never bring excessive terror into
his house.

III.

Sir. 5, 4.
*Μὴ εἴπῃς ἡμαρτον, καὶ τί μοι ἐγένετο ;
ὁ γὰρ κύριός ἐστιν μακρόθυμος.*
אם יאמר לך יצר הרע חטוא והקב"ה מוחל אל תאמן
B. T. Haghigah, fol. 16^a.

If the evil propensity say to thee, Sin, for the
Holy One (blessed be he!) excuseth, do not
believe.

IV.

Sir. 5, 5.
*περὶ ἐξίλασμού μὴ ἀφοβος γίνου,
προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίας·
καὶ μὴ εἴπῃς Ὁ οἰκτειρμὸς αὐτοῦ πολὺς,
τὸ πλῆθος τῶν ἁμαρτιῶν μου ἐξιλιάσεται·
ἔλεος γὰρ καὶ ὀργὴ παρ' αὐτοῦ,
καὶ ἐπὶ ἁμαρτωλοὺς καταπαύσει ὁ θυμὸς αὐτοῦ.*

¹ The proverbs marked with an asterisk are mentioned with the name of Sirach.

*ואל סליחה אל תבטח להוסיף עון על עון. ואמרתה
רחמיו רבים לרוב עונותי יסלח. כי רחמים ואף עמו
ועל רשעים ינוח עון
S^adyah, p. 176, l. 19.

And be not confident of pardon,
to add iniquity to iniquity,
or say, His mercies are great,
he will pardon the multitude of my iniquities;
for mercy and wrath are with him,
and his might resteth upon the wicked.

V.

Sir. 5, 7. *μη ἀνάμενε ἐπιστρέψαι πρὸς κύριον,
καὶ μη ὑπερβάλλου ἡμέραν ἐξ ἡμέρας.*
שוב יום אחד לפני מיתתך
B. T. Shabbath, fol. 153^a.

Repent one day before thy death.

VI.

Sir. 5, 15. *ἐν μεγάλῳ καὶ ἐν μικρῷ μη ἀγνόει.*
Syriac ܡܘܨܝܘܢ ܘܟܝܘܢ ܘܟܝܘܢ
Great and small do not injure.
אל תהי בז לכל אדם

Aboth, iv. 6.

Despise not any man.

VII.

Sir. 6, 6. *οἱ εἰρηνεύοντές σοι ἔστωσαν πολλοί,
οἱ δὲ σύμβουλοί σου εἰς ἀπὸ χιλίων.*

*רבים יהיו אנשי שלומיך גלה סורך לאחד מני אלף

S^adyah, op. cit., p. 178, l. 1; also B. T. Yebamoth, fol. 63^b, and Synhedrin, fol. 100^b, where the words of Micha 7, 5, כשוכבתי דרך שמור סתתי פך, follow.

Let those that are at peace with thee be many,
but reveal thy secret to one of a thousand
[keep the doors of thy mouth from her that lieth
in thy bosom].

VIII.

Sir. 6, 7. *εἰ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτόν,
καὶ μη ταχὺ ἐμπιστεύσης αὐτῷ.*
8. *ἔστιν γὰρ φίλος ἐν καιρῷ αὐτοῦ,
καὶ οὐ μη παραμείνη ἐν ἡμέρᾳ θλίψεώς σου.*
*קנית אוהב במסח קנהו ואל תמהר לבטח עליו. כי
יש אוהב כפי עת ולא יעמד ביום צרה
S^adyah, p. 178, l. 3.

If thou gettest a friend, get him by proving,
and be not hasty to trust in him;
for there is a friend according to the occasion;
and he will not abide in the day of adversity.

IX.

Sir. 6, 13. *ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι,
καὶ ἀπὸ τῶν φίλων σου πρόσσεχε.*
*משנאיך הבדל ומאוהבך הוהר
S^adyah, p. 178, l. 8.

Separate thyself from them that hate thee,
and be careful of thy friends.

X.

Sir. 7, 1. *μη ποίει κακὰ, καὶ οὐ μή σε καταλάβῃ
κακόν.*
Cf. 12, 2.

*מתלא אמר בן סירה. טוב לביש לא תעבר וביש לא
ימטי לך

Bereshith R., p. 44^a; Midrash Qoheleth v; Midrash Tanhuma Tanhuma פקח § 1.

Ben Sira said the proverb: Do not good to the evil, and evil will not befall thee.

See Schechter, *J. Q. R.* iii. p. 694, No. 17 and note.

XI.

Sir. 7, 10. *μη ὀλιγοψυχίης ἐν τῇ προσευχῇ σου.*
אמר רב כל שאין דעתו מיושבת עליו אל יתפלל משום
שנאמר בצר אל יודה¹
B. T. Erubin, fol. 65^a.

¹ Text has ירה 'to teach.' Rashi (Solomon of Troyes) says: I have searched to find this verse in the Hagiographa, but did not succeed. Perhaps it is in Sirach.

Rab said: Let not a man pray whose mind is not at rest within him, because it is said: In adversity who shall give thanks?

Perhaps a reminiscence of Ps. 6, 6.

XII.

Sir. 7, 17. *ταπεινώσον σφόδρα τὴν ψυχὴν σου.
ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ.*
[So NA arrange the lines.]

מאד מאד הוי שפל רוח שתקות אנש רמה ובן אדם תולעה
Aboth, iv. 7.

Cf. No. LVI below.

Be humble exceedingly in spirit;
for the hope of man is a worm, and the son of
man is a maggot (cf. Job 25, 6).

XIII.

Sir. 8, 5.

μη ονειδιζε ανθρωπον αποστρέφοντα από αμαρτίας·
μνήσθητι ότι πάντες έσμην εν επιτίμοις.

אם היה בעל תשובה לא יאמר לו זכור מעשיך
הראשונים

Mishnah Baba Metsia, iv. 10.

If a man repents, one does not say to him,
Remember thy former doings.

XIV.

Sir. 8, 8. μη παρίδης διήγημα σοφών,
καὶ εν ταῖς παροιμίαις αὐτῶν ἀναστρέφου·
ὅτι παρ' αὐτῶν μαθήσῃ παιδείαν
καὶ λειτουργήσαις μεγιστᾶσιν.

אמר רב אפילו שוחת חולק של תלמידי חכמים
צריכה למוד

B. T. Sukkah, fol. 21^b, and Abodah Zarah, fol. 19^b.

Rab said: Even the ordinary conversation of
the wise requires learning.

XV.

Sir. 8, 18. ἐνώπιον ἀλλοτρίου μη ποιήσης κρυπτόν.
ששה דברים נאמרו בעמי הארץ . . . ואין מנלין לו סוד
B. T. Pesahim, fol. 49^b.

Six things are said of the people of the land
(the unlearned) . . . ; and they reveal not to him
a secret.

XVI.

Sir. 9, 8.

ἀπόστρεψον ὄφθαλμόν ἀπό γυναικὸς εὐμόρφου, . . .
ἐν κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν . . .
9. μετὰ ὑπᾶνδρον γυναικὸς μη κάθου τὸ σύνολον,
καὶ μη συμβολοκοπήσης μετ' αὐτῆς ἐν οἴνῳ.

* העלם עיניך מאשה חן פן תלכד במצודתה. אל חט
אצלה! למסוך עמה¹ יין ושכר. כי בתואר אשה יפה רבים
הושחתו ועצומים כל הרנוניה;

B. T. Synhedrin, fol. 100^b; Yebamoth, fol. 63^b.

¹ So Rashi (ap. Schechter, *ibid.*, p. 700, note 36), ed.
אצל בעל למיך שבו.

Hide thine eyes from a comely woman,
lest thou be caught in her snares²;

² Cf. 9, 3^b: μη ποτε ἐμπέσης εἰς τὰς παγίδας αὐτῆς.

turn not aside to her, to mingle wine and strong
drink with her.:

for through the beauty of a fair woman many
have been destroyed,
and 'all her slain are a mighty host' (Prov. 7, 26).

XVII.

Sir. 11, 1. σοφία ταπεινοῦ ἀνύψωσεν κεφαλὴν,
καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν.

* בסיפרא דבן סירא כתיב
סלסלה ותרוממך (Prov. 4, 8)
ובן ננידים חושיבך

So in J. T. Berakthoth, vii. 2, and in Midrashim: the
B. T. Berakthoth, fol. 48^a, quotes Proverbs 4, 8, entire,
omitting the last three words of the saying. See Reif-
mann's essay on Ben Sira in *האסיף* iii. p. 248, 3.

In the book of Ben Sira it is written:
Exalt her and she shall lift thee up (Prov. 4, 8),
and set thee among princes.

XVIII.

Sir. 11, 8. πρὶν ἢ ἀκοῦσαι μη ἀποκρίνου,
καὶ ἐν μέσῳ λόγων μη παρεμβάλλου.

שבעה דברים בנולם ושבעה בחכם . . . ואינו נכנס
לתוך דברי חבירו ואינו נבהל להשיב
Aboth, v. 10.

Seven things are in a clod, and seven in a wise
man. (The wise man) . . . does not interrupt
the words of his companion; and is not hasty to
reply . . .

Cf. Prov. 18, 13. *Monatsschrift*, 1865, p. 186, note 8.

XIX.

Sir. 11, 9.

περὶ πράγματος οὐ οὐκ ἔστιν σοι χρεία μη ἔριξε.

שנתעסק בדברים שלא היה לו צורך בהן
ה, וארא (p. 73^a) Midrash Tanhuma.

For he was busied with matters whereof he
had no need.

XX.

Sir. 11, 28. πρὸ τελευτῆς μη μακάριζε μηδένα,
καὶ ἐν τέκνοις αὐτοῦ γνωσθήσεται ἀνήρ.

* לפני מות אל תאשר כי באחריתו יתנבר איש
S^aadyah, p. 178, l. 6.

Call no one happy before (his) death,
for by his end shall a man be known.

Sir. 11, 29.

XXI.

μη πάντα ἄνθρωπον εἴσαγε εἰς τὸν οἶκόν σου.

* מנע רבים מתוך ביתך ולא הכל תביא ביתך

B. T. Synhedrin, fol. 100^b; Yebamoth, fol. 63^b.

Keep away many from the midst of thy house,
and bring not every man into thy house.

Sir. 13, 2.

XXII.

ἰσχυροτέρῳ σου καὶ πλουσιωτέρῳ μὴ κουνώνει.

4. εὖν χρησιμεύσης, ἐργάται ἐν σοί
καὶ εὖν ὑστερήσης, καταλείψει σε.

הוּ זְהִירִים בְּרִשׁוֹת שְׂאִין מִקְרִבֵּן לְאָדָם אֵלָא לְצוּרָךְ
עֲצִמָן וְנִרְאִין כְּאוֹהֲבֵין בְּשַׁעַת הַנְּאֻתָן וְאִין עוֹמְדִין לְאָדָם
בְּשַׁעַת דְּחָקוֹ:

Aboth, ii. 3.

Be cautious with (those in) authority,
for they let not a man approach them but for
their own purposes ;
and they appear like friends when it is to their
advantage,
and stand not by a man in the hour of his need.

Monatsschrift, 1865, p. 186, note 8.

XXIII.

Sir. 13, 11^b. ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε,
καὶ ὡς προσγελῶν ἐξετάσει σε.

* כִּי בִרְבַּ שִׁיחַ מִנְסָה אוֹתְךָ וְשַׁחַק לְךָ וְחִקְךָ

S^adyah, p. 178, l. 15.

For with much talk will he try thee,
and will laugh at thee, and search thee out.

Cf. No. XXXIV below.

Sir. 13, 16.

XXIV.

πᾶσα σὰρξ κατὰ γένος συνάγεται,
καὶ τῷ ὁμοίῳ αὐτοῦ προσκολληθήσεται ἀνήρ.

Cf. 27, 9. πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς καταλύσει.

וּמְשׁוּלָשׁ בְּכַתּוּבִים דְּכַתִּיב בְּל עוֹף לְמִינֵו יִשְׁכּוּן וּבִן
אָדָם לְדוּמָה לוֹ

B. T. Baba Qama, fol. 92^b.

Thirdly, in the Hagiographa ; as it is written :
Every bird dwelleth according to his kind,
and (so doth) man according to his like.

Sir. 13, 25.

XXV.

καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ,
ἐὰν εἰς ἀγαθὰ ἐάν τε εἰς κακά.

לֵב אָדָם יִשְׁנָה פָּנָיו בֵּין לְטוֹב בֵּין לְרָע

Ber. Rabba, fol. 64^b.

The heart of a man changeth his countenance,
whether for good or for evil.

XXVI.

Sir. 14, 5. ὁ πονηρὸς ἐαυτῷ τίμη ἀγαθὸς ἔσται ;

כֹּל מִי שֶׁהוּא צָרִיךְ לִיטוֹל וְאִינוּ נוֹטֵל הִרִי זֶה שׁוֹפֵךְ
דַּמִּים וְאִסּוּר לְהַתְרַחֵם עָלָיו עַל נַפְשֵׁיהָ לֹא חַיִּים עַל חוֹרֵנִין
לֹא כֹל שֹׁכֵן

J. T. end of Peah.

Every one who needs to receive (alms) and
refuses to take them, is (like) a shedder of blood,
and it is forbidden to have compassion on him.
If he has no pity on himself, how much less will
he have pity on others ?

XXVII.

Sir. 14, 11.

Τέκνον, καθὼς ἐὰν ἔχης εὖ ποίει σεαυτόν.

17. ὅτι οὐκ ἔστιν ἐν ἄδου ζητῆσαι τρυφήν.

ἡ γὰρ διαθήκη ἀπ' αἰῶνος θανάτῳ ἀποθανῆ.

18. ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος,

τὰ μὲν καταβάλλει, ἄλλα δὲ φύει.

οὕτως καὶ γενεὰ σαρκὸς καὶ αἵματος

ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται.

אֵל רַב לְרַב הַמְּנוּנָא ; בְּנִי. אִם יֵשׁ לְךָ הַיְטִיב לְךָ
שְׂאִין בְּשׂאוֹל תַּעֲנוּנֵו. וְאִין לְמוֹת הַתְּמַחְמָה. וְאִם תֵּאמַר
לְבָנִי (וּלְבָנוֹתִי) חַק בְּשׂאוֹל מִי יִנְדַּךְ לְךָ : בְּנִי אָדָם דּוּמִים
לְעֵשְׂבֵי הַשְּׂדֵה. הַלְלוּ נוֹצֵצִין וְהַלְלוּ נוֹבְלִין

B. T. Erubin, fol. 54^a.

¹ See Kohut, *Aruch* s. v. קח (i).

Rab said to his son Hamnuna :
My son, if thou hast aught, do good unto thyself,
for there is no pleasure in Sheol, and death tarries
not.

And if thou sayest, It is for my sons and for my
daughters,

who shall declare to thee the law in Sheol ?

The sons of men are like the herbs of the field,
some flourish, and others fade.

XXVIII.

Sir. 16, 17.

μη εἴπης ὅτι Ἀπὸ Κυρίου κρυβήσομαι :

μη ἐξ ὑψους τις μου μνησθήσεται ;

ἐν λαῷ πλείονι οὐ μὴ μνησθῶ,

τίς γὰρ ἡ ψυχὴ μου ἐν ἀμετρήτῳ κτίσει ;

* אל תאמר מאל נסתרתיו ובמרום מי זכרני. בעם כבד
לא אודע או מי נפשי בקצות רוחות
S^aadyah, p. 178, l. 12.

Say not, I am hidden from God,
and in the height who shall remember me?
Among a numerous people I shall not be known,
or what is my soul among the multitude of spirits?

Cf. Sir. 18, 16, &c. **XXIX.**
οὐχὶ καύσωνα ἀναπαύσει δρόσος;
οὕτως κρείσσω λόγος ἢ δόσις.

כל הנותן פרוטה לעני מתברך בששה ברכות
והמפייסו בדברים מתברך ביא ברכות

B. T. Baba Bathra, fol. 9^b.

He who gives a farthing to a poor man is blessed
with six blessings, &c. :
but he who comforts him with words is blessed
with eleven blessings.

Sir. 18, 23. **XXX.**
πρὶν εὐξασθαι ἐτοίμασον σεαυτόν, (τὴν εὐχὴν
σου N^{c. a})
καὶ μὴ γίνου ὡς ἄνθρωπος πειράζων τὸν κύριον.
* אמר בן סירא במרם תדור הכן נדרך כל תהיה כמתעה
Midrash Tanhuma וישל § 8.

Ben Sira said:
Before thou vowest, make ready thy vows:
be not like a deceiver.

XXXI.
Sir. 20, 9. ἔστιν εὐδοκία ἐν κακοῖς ἀνδρί,
καὶ ἔστιν εὐρεμα εἰς ἐλάττωσιν.

מברך על הרעה מעין הטובה. ועל הטובה מעין הרעה
Mishnah Berakhoth, ix. 3.

A man gives thanks for evil which results in good,
and for good which results in evil.

XXXII.
Sir. 20, 15. ὀλίγα δώσει καὶ πολλὰ ὀνειδίζει.
ואל תמסור מזונותינו בידי בשר ודם שמתחתם מעוטת
וחרפתם מרובה
J. T. Berakhoth, iv. 2.

Deliver not our livelihood into the hands of men
(*lit.* flesh and blood),
for their giving is small, and their reproaching
great.

XXXIII.

Sir. 21, 11.
ὁ φυλάσσω νόμον κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ.
καὶ συντέλεια τοῦ φόβου Κυρίου σοφία.

בראתי יצר הרע ובראתי לו תורה תבלין. ואם אתם
עוסקים בתורה אין אתם נמסרים בידו
B. T. Qiddushin, fol. 30^b.

I created the evil propensity:
I created against it the Law as a safeguard (*lit.*
a seasoning).
If ye are occupied in the Law,
ye shall not be delivered into its hand.

XXXIV.

Sir. 21, 20.
μωρὸς ἐν γέλωτι ἀνυψοῖ φωνὴν αὐτοῦ,
ἀνὴρ δὲ πανοῦργος μολίς ἤσυχῃ μειδιάσει.

Cf. also 19, 30.

בשלשה דברים אדם ניכר. בכיסו ובכוסו ובכעסו
ואמרי ליה אף בשחקו
B. T. Erubin, fol. 65^b.

By three things a man is known, by his purse,
by the wine-cup, and by his vexation. They say
to him: By his laughter also.

Compare Aboth N., p. 86^a:

בשלשה דברים בודקין את האדם. במשא ומתן וברוב
יין וברוב שיחה

By three things do men test a man,
by trading (*lit.* giving and taking), and by much
wine, and by much talking.

XXXV.

Cf. Sir. 21, 22. πούς μωροῦ ταχὺς εἰς οἰκίαν.
Also verse 23.

* כתיב בספר בן סירא שלשה שנאתי וארבעה לא
אהבתי. שר הנרגל בבית המשתאות. ואמרי לה שער
הנרגן. (ואמרי לה שר הנרגן.) והמשיב שבת במרומי קרת.
והאוחז באמה ומשתין מים. והנכנס לבית חבירו פתאום
B. T. Niddah, 16^b.

Three things I hate, and four I do not love:
(1) a prince who frequents the house of ban-
queting; (2) . . . ; (3) . . . ; (4) the man that
enters suddenly the house of his neighbour.

Sir. 21, 22.

XXXVI.

πὸς μωροῦ ταχὺς εἰς οἰκίαν,
 ἄνθρωπος δὲ πολὺπειρος αἰσχυνθήσεται ἀπὸ
 προσώπου.

23. ἄφρων ἀπὸ θύρας παρακύπτει εἰς οἰκίαν,
 ἀνὴρ δὲ πεπαιδευμένος ἔξω στήσεται.

* ולעולם אל ימהר אדם לבית חבירו שכך כתו בספר
 בן סירה: רגל נבל מהרה אל בית ואיש מזימות יכניע
 רבים: לעולם אל יסתכל אדם לשער חבירו שכן בספר בן
 סירה: אויל מפתח יביט אל בית וכבוד לאיש בבית עמיו
 פיקא ורביש הקודש, 14^a, ed. Schönblum; see Schechter,
J. Q. R. iii. p. 695, No. 21.

Let a man never hasten into the house of his
 neighbour; for thus it is written in the book of
 Ben Sira:

The foot of a senseless man hastens to (an-
 other's) house,
 but a prudent man will subdue many.

Let a man never look in at the door of his
 neighbour; for thus (it is written) in the book of
 Ben Sira:

A foolish man gazes from the door into (an-
 other's) house,
 but a man's honour is in the house of his own
 kinsmen.

Sir. 25, 2.

XXXVII.

τρία δὲ εἶδη ἐμίσησεν ἡ ψυχὴ μου . . .
 πτωχὸν ὑπερήφανον, καὶ πλούσιον ψεύστην,
 γέροντα μοιχὸν ἐλαττούμενον συνέσει.

ארבעה אין הדעת סובלתן, אלו הן: דל נאה, ועשיר
 מכחש וזקן מנאף. [ופרנס מתנאה על הצבור]¹
 B. T. Pesahim, fol. 113^b.

There are four things that the mind cannot bear.
 They are these:

A poor man that is proud, a rich man that is a liar,
 an old man that is an adulterer,
 and a ruler that exalts himself above the multitude.

¹ The last clause is not in Sirach.

XXXVIII.

Sir. 25, 3. ἐν νεότητι οὐ συναγίοχας,
 καὶ πῶς ἂν εὖροις ἐν τῷ γήρα σου;

וכן מתלא אמר: אם בנערותיך לא הפעתם אין
 תשיגם בזקונתיך

Aboth N., ch. 24 (p. 78).

Thus says the proverb:

If in thy youth thou hast had no delight in them,
 how wilt thou attain them in thy old age?

XXXIX.

Sir. 25, 13.

πᾶσαν πληγὴν, καὶ μὴ πληγὴν καρδίας
 καὶ πᾶσαν πονηρίαν, καὶ μὴ πονηρίαν γυναικός.

אמר רב כל חולי ולא חולי מעים כל כאב ולא כאב
 לב כל מיחוש ולא מיחוש ראש כל רעה ולא אשה רעה

B. T. Shabbath, fol. 11^a.

Rab said: Any sickness, but not sickness of the
 bowels;

any pain, but not the pain of the heart;
 any ache, but not the aching of the head;
 any evil, but not an evil woman.

XL.

Sir. 26, 1.

γυναικὸς ἀγαθῆς μακάριος ὁ ἀνὴρ,
 καὶ ἀριθμὸς τῶν ἡμερῶν αὐτοῦ διπλάσιος.

* אשה יפה אשרי בעלה מספר ימיו כפלים

B. T. Yebamoth, fol. 63^b.

Happy is the husband of a beautiful woman:
 the number of his days is doubled.

XLI.

Sir. 26, 3. γυνὴ ἀγαθὴ μερὶς ἀγαθῆς,
 ἐν μερίδι φοβουμένων Κύριον δοθήσεται.

* כתוב בספר בן סירה אשה טובה מתנה טובה בחיק
 ירא אלהים תנתן. [אשה רעה צרעת לבעלה מאי תקניה
 יגרשנה מביתו ויתרפא מצערותה]¹

B. T. Synhedrin, fol. 100^b; cf. Yebamoth, fol. 63^b.

It is written in the book of Ben Sira:

A good wife is a good gift;
 she shall be given into the bosom of him that
 feareth God.

An evil wife is a plague (*leprosy*) to her
 husband.

What is the remedy? Let him drive her from his
 house (i. e. divorce her),
 and he shall be healed from the plague of her
 (*leprosy* from her leprosy).

¹ The second part not in Sirach.

XLII.

Sir. 28, 12. ἐὰν φυσήσῃς σπινθήρα ἑκκαήσεται,
 καὶ ἐὰν πτύσῃς ἐπ' αὐτὸν σβεσθήσεται.

* בר סירא אומר היתה לפניו נחלת נפח בה ויבערה.

רקק בה וכבתה

M. Rabbah, Leviticus, fol. 153; and anonymously in Yalkut, Levit., § 460; Psalm, § 767; Job, § 501.

Bar Sira says:

There was a live coal before a man: he blew upon it and it flamed; he spit upon it and it was extinguished.

XLIII.

Sir. 30, 23.

ἀγάπα τὴν ψυχὴν σου καὶ παρακάλει τὴν καρδίαν σου, καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ· πολλοὺς γὰρ ἀπέκτεινεν ἡ λύπη, καὶ οὐκ ἔστιν ὠφελία ἐν αὐτῇ.

* אל חצר צרת מחר כי לא תדע מה ילך יום שמה
מחר ואיננו נמצא מצטער על עולם שאין שלו

B. T. Yebamoth, fol. 63^b.

Be not troubled for the trouble of the morrow, for 'thou knowest not what a day may bring forth' (Prov. 27, 1).

Perhaps on the morrow he will be no more, and be found grieving over a world that is not his.

XLIV.

Sir. 30 (33), 33.

ἄρτος καὶ παιδεία καὶ ἔργον οἰκέτη.

34. ἔργασαι ἐν παιδί, καὶ εὐρήσεις ἀνάπαυσιν.

דניחא ליה דלא נסתרי עבדיה

B. T. Baba Metsia, fol. 65^a.

For it is better for him that his servant should not become an idler.

So Rashi; cf. Kohut, *Aruch* s. v. סרר (ii).

XLV.

Sir. 31 (34), 26.

φονεύων τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν, καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

ואר יוחנן כל הנוול שוה פרוטה מתבירו כאלו נוטל
נשמתו ממנו

Midrash Tanhuma (p. 12^b) נח, ד.

Rabbi Johanan said: Any one who steals the worth of a farthing from his neighbour is as though he took away his life.

XLVI.

Sir. 31 (34), 27.

καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

כל הכובש שכר שכיר כאלו נוטל נפשו ממנו

B. T. Baba Metsia, fol. 112^a.

Every one who suppresses the hire of an hireling is as though he took from him his life.

XLVII.

Sir. 32 (35), 21. προσευχὴ ταπεινοῦ νεφέλας διήλθε.

ההיא מלתא סלקא ובקע ריעין

Zohar, Levit. 12 (3, p. 62).

That word mounts up, and cleaves the firmaments.

XLVIII.

Sir. 34 (31), 28.

ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ αὐτάρκης.

Cf. the Syriac (31, 28).

זכה משמחו לא זכה משממו

B. T. Yoma, fol. 76^b.

If he acts rightly, (i. e. drinks in moderation, Rashi,) it (wine) gladdens him; if he does not act rightly, (i. e. drinks to excess,) it ruins him.

XLIX.

Sir. 34 (31), 28, 29.

ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ αὐτάρκης·

πικρία ψυχῆς οἶνος πινόμενος πολὺς κ.τ.λ.

אלא שירותא דחמרא דרוותא סופיה עציבו

Zohar, Levit. שמיני (3, p. 77).

But the beginning of wine is gladness, and the end thereof sorrow.

L.

Sir. 35 (32), 4. ὅπου ἀκρόαμα μὴ ἐκχέης λαλίαν.

אין מסיחין בסעודה

B. T. Taanith, fol. 5^b.

Men should not talk much at a meal.

LI.

Sir. 36 (33), 7.

διὰ τί ἡμέρα ἡμέρας ὑπερέχει,
καὶ πᾶν φῶς ἡμέρας ἐνιαυτοῦ ἀφ' ἡλίου;

8. ἐν γνώσει Κυρίου διεχωρίσθησαν,
καὶ ἡλλοίωσεν καιροὺς καὶ ἑορτάς.

שאלה זו שאל טורנוס רופוס את ר' עקיבא אמר לו
ומה יום מיומים. אמר לו ומה נבר מנוברין. אמר לו
דמרי צבי. שבת נמי דמרי צבי

B. T. Synhedrin, fol. 65^b; Midrash Tanhuma, Exodus
הרומח, א (p. 109^b).

Turnus Rufus asked this question of R. Akiba,
and said to him,

Why is one day different from another?

He said to him, And why is one man different
from another?

He said to him, Because the Lord wills;
and the Sabbath also is because the Lord wills.

LII.

Cf. Sir. 36, 26. πάντα ἄρρενα ἐπιδέξεται γυνή.

אמר ריש לקיש מב למיתב טן דו מלמיתב ארמילו

B. T. Kethuboth, fol. 75^a.

It is better to dwell two together, than to dwell
a widow.

LIII.

Sir. 36, 30^b.

καὶ οὐδ' οὐκ ἔστιν γυνή, στενάξει πλανώμενος.

שמחת לב אשה

B. T. Shabbath, fol. 152^a.

The joy of the heart is a wife.

כל אדם שאין לו אשה שרוי בלא שמחה

B. T. Yebamoth, fol. 62^b.

Every man who has no wife, dwells without joy.

LIV.

Sir. 38, 1.

τίμα ἰατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ.

המשל אומר כבד את רופאיך עד שלא תצטרך לו

Midrash Rabba, Exodus, c. xxi.

(The proverb says): Honour thy physician
before thou hast need of him.

The proverb also occurs in an Aramaic form:

אמר ר' לעזר אוקיר לאסייך עד דלא תצטרך ליה:

J. T. Taanith, iii. 6.

In Midrash Tanhuma, Gen. קקז, § 10 (p. 51^b), it is
introduced with the words:

אך לעזר כתוב בספר בן סירא

See Schechter, *J. Q. R.* iii. p. 694, No. 16, and note 79.

LV.

Sir. 38, 4.

Κύριος ἔκτισεν ἐκ γῆς φάρμακα·

7. ἐν αὐτοῖς ἐθεράπευσεν καὶ ἤρην τὸν πόνον αὐτοῦ,

8. μυρσὸς ἐν τούτοις ποιήσει μύγμα.

אלוה העלה סמים מן הארץ. בהם הרופא מרפא את

המכה ומהם הרוקח מרקח את המרקחת

Midr. Rabba, Genesis, viii; Midr. Yalkut, Job, § 501.

God causes spices to spring up out of the earth:
With them the physician heals the stroke,
and of them the perfumer compounds the perfume.

LVI.

Sir. 38, 24.

καὶ ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται.

הוי ממעט בעסק ועסוק בתורה וזרין למצות והוי נוהג

בשפלות רוח עם כל אדם

Aboth N., cap. 33, p. 73^b (cf. also Aboth, iv. 14).

Have little business, but be busied in the Law,
and eager for the commandments;
and behave thyself in humbleness of spirit with
every man.

LVII.

Sir. 39, 25. ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,
οὕτως τοῖς ἁμαρτωλοῖς κακά.

טובה שמורה לטובים ורע שמורה לרעים

Sepher Yetsira, p. 102, note 1.

Good is kept for the good,
and evil is kept for the evil.

LVIII.

Sir. 40, 19.

τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα,
καὶ ὑπὲρ ἀμφοτέρα γυνὴ ἄμωμος λογίζεται·

שלשה מרחיבין דעתו של אדם. אלו הן. דירה נאה.
ואשה נאה. וכלים נאים
B. T. Berakhoth, fol. 57^b.

Three things enlarge the understanding of a man.
They are these:
a comely dwelling, a comely wife, and comely
furniture.

Sir. 40, 25. LIX.
χρῦσιον καὶ ἀργύριον ἐπιστήσουσιν πόδα.
ואת כל היקום אשר ברנגליהם. אף אלעזר זה ממונו של
אדם שמעמידו על רגליו
B. T. Pesahim, fol. 119^a.

'And every (living) substance that followed
them' (Deut. 11, 6, *lit.* that was at their feet).
R. Eleazar says: This means the wealth of a man,
which makes him stand firm upon his feet.

Sir. 40, 29. LX.
ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτριάν,
οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῶ ζωῆς.

שלשה חייהן אינם חיים. ואלו הן המצפה לשלחן חברו
ומי שאשתו מושלת עליו ומי שיסורין מושלין בנפשו:
B. T. Betsah, fol. 32^b.

There are three men whose life is no life. They
are these:

The man who watches the table of his neighbour,
the man whose wife rules over him,
and the man whose body is ruled by pains.

LXI.
Sir. 42, 9. θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία,
καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον.
10. ἐν παρθενείᾳ μὴ ποτε βεβηλωθῆ . . .
καὶ συνωκηκῦα μὴ ποτε στεירώσῃ.

בת לאביה מטמונת שוא. מפחדה לא יישן: בקטנותה
שמה תתפתח. בנערותה שמה תונה. בנרה שמה לא
תנשא. נשאת שמה לא יהיו לה בנים. הזקינה שמה
תעשה כשפים.

B. T. Synhedrin, fol. 100^b.

A daughter is a vain treasure to her father:
for fear about her, he does not sleep;
in her youth, lest she be seduced;
in her maidenhood, lest she play the harlot;
when she is marriageable, lest she be not married;
when she is married, lest she have no sons;
when she is old, lest she practise sorcery.

LXII.

Sir. 9, 12 (Syriac).

חַמַּי לֹא אֶמְדַּל לְאִשָּׁה מְעַלְלָה

אל תרבה שיחה עם האשה

Aboth, i. 5; Geiger in *ZDMG.* xii. p. 537.

And prolong not converse with a woman.

The following proverbs, ascribed to Ben Sira, are
not found in the Greek or Syriac versions.

LXIII.

(or) *הדר אלהים בני אדם. הדר בני אדם כסותן (כסותו)
End of *Derekh Erets Zuta* (anonymous); Tanya, No. 10
(with the introductory words אומר וימר). See Schechter,
J. Q. R. iii. p. 695, No. 19.

The glory of God is the sons of men;
the glory of the sons of men is their clothing.

LXIV.

* נדכתיב בספר בן סירא: הכל שקלתי בכף מאונים
ולא מצאתי קל מסובין. וקל מסובין חתן הדר בבית חמיו.
וקל מחתן ארח מכנים ארח. וקל מארח משיב דבר
בטרם ישמע

B. T. Baba Bathra, fol. 98^b; Yalqut Proverbs, § 956.

As it is written in the book of Ben Sira:
I have weighed all things in the balance,
and have found nothing lighter than bran;
but lighter than bran is the bridegroom who dwells
in the house of his father-in-law,
and lighter than the bridegroom is a guest (*lit.*
traveller) who introduces another guest,
and lighter than the guest is 'he that giveth
answer before he heareth' (Prov. 18, 13).

LXV.

* כתוב בספר בן סירא: זכור את יום אסיפתך ואסוף
חרפה וקבץ זכיות כי ביום אסיפת האדם אין מלוהו הון
ורב כח כי המעשה נכון ילך לפניו וצדקתו תאיר עיניו
Baraitha Kallah, ed. Coronel, 7^b. See Schechter,
J. Q. R. iii. p. 697, No. 23.

It is written in the book of Ben Sira:
Remember the day of thy being gathered (in death);
withdraw (*lit.* gather in) reproach and acquire
virtue (*lit.* merits);
for in the day of a man's being gathered,

neither riches nor great strength accompany him; for his work is prepared, it will go before him, and his righteousness shall lighten his eyes.

LXVI.

* כל ימי עני רעים בן סירא אומר אף לילות בשפל גנים נגו ובמרום הרים כרמו ממטר גנים לנגו ומעפר כרמו לכרמים:

B. T. Synhedrin, fol. 100^b.

See marginal note to Sir. 40, 22, in the Hebrew text.

All the days of the poor are evil. Ben Sira says, the nights also. His roof is the lowest of roofs, and his vineyard is in the height of the mountains: the rain of other roofs falls on his roof, and the earth of his vineyard falls on other vineyards.

LXVII.

* דכת[י]ב זלדקן קורטמן עבדקן סכסן:

B. T. Synhedrin, 100^b.

As it is written: The thin-bearded is cunning and the thick-bearded is a fool.

This proverb is also found in the second Alphabet (see below, p. xxix).

LXVIII.

* מפרש בספר בן סירא: לכך קורא מקום להקבה לפי שהוא מקומו של עולם ואין העולם מקומו

It is explained in the book of Ben Sira, that the Holy One (blessed be he!) is called 'place¹', because he is the place of (i.e. contains) the world, and the world is not his place.

See Schechter (*J. Q. R.* iii. p. 697, No. 24, and p. 706, note 109), who points out that the passage is probably taken from Bereshith Rabba (נר), not from Ben Sira (עב). See No. I. *d*.

¹ A common Rabbinical designation of God. Cf. *τόπος* in Philo (e.g. de Somniis, i. § 11, ed. Mangey, i. 630).

LXIX.

* בתיב בספר בן סירא: הוי רחים לשלמא. דעליה קם עלמא. רחים כל עמה ונ

Baraitha Kallah, ed. Coronel, 7^b.

It is written in the book of Ben Sira: Love peace, for on it the world is stayed. Love all people, &c.

The rest of the passage is very corrupt, and cannot be translated without resorting to violent emendations. See Schechter, *ibid.*, p. 696, and p. 705 for Reifmann's reconstruction.

The next two passages have been quoted as belonging to Ben Sira, but on insufficient grounds.

LXX.

לפום גמלא שיחנא

B. T. Sota, 13^b; Bereshith R., § 19, beginning.

According to the camel, so is the burden.

LXXI.

במגלת חסידים מצאו כתוב. יום תעובני יומים אעובך

J. T. Berakhoth, end.

In the scroll of the Ḥasidim it was found written:

For one day thou didst desert me,
and for two days will I desert thee.

LXXII.

The Alphabet of Ben Sira (see above, p. xiv).

אוּקיר לאסיה עד דלא תצטרך ליה

Honour the physician before thou hast need of him.

Cf. above, No. LIV.

בר דלא בר (סבר. Reifmann conj.) שבקיה על אפי מיא וישט

The son who is not clear-witted, leave him upon the surface of the water and let him swim (trade).

גרמא דנפיל בחולקך בין טב או ביש נרדיה

The bone that has fallen to thy lot, whether it be good or evil, gnaw it.

דהבא צריך לקמצאה ועולימא להלקאה

Gold must be hammered, and a child must be beaten.

הוי טב וחולקך מן טבתא לא תמנע

Be good, and thy portion of goodness do not refuse.

ווי ליה לבישא ווי להן לדבוקיהו

Woe to the wicked, and woe to them that consort with him.

זרוק לחמך על אפי מיא ואת משכח ליה בסוף יומיא

Cast thy bread upon the waters, for thou shalt find it at the end of the days.

Eccles. 11, 1.

דחית חמר אוכם לא אוכם ולא חויר

Hast thou seen white (l. חויר) and black (combined)? It (the result) is neither black nor white.

The readings are uncertain.

טב לביש לא תעביר ובישא לא ימטי לך

Do not good to the evil, and evil shall not befall thee.

Cf. above, No. X.

ידך מן טיבותא לא תמנע

Restrain not thy hand from doing good.

The Bodleian MS. (New Hebrew Catalogue, No. 1466) has *ידך מן נגרא לעלמא לעלמא לא תמנע*, never restrain thy hand from chastising a child.

כלתא עלת לנגונא ולא ידעת מה מטי לה

The bride goes into the canopy, and knows not what is coming upon her.

לחכימא ברמזא לשטיא בכורמזיא (חוטרא MS.)

For a wise man with a sign, for a fool with the fist.

מוקיר מבסרוהי דמה לחמרא

He who honours a man that despises him, is like an ass.

נור דליק מוקיר גדישין סניאין

A fire when it is kindled (? l. קליל a little fire) burns many sheaves.

Cf. Ep. of S. James 3, 5.

טבא בביתא סימנא טבא בביתא

An old man in a house is a good sign in the house.

ערבא טבא מאה צפרין ובישא אלף אלפין

A good surety is for a hundred days, but an evil surety is for a thousand thousand.

פתור פתורה פריש מחלוקת

Make clear the explanation, and remove differences.

צריך את למיסב ולמיתן יהא חולקך עם בר טבין

If thou must trade, let thy lot be with the lucky.

קריבא סחורתא אכלתיה מריה ורחיקא אכלא למריה

Stock that is near at hand its owner consumes, but that which is far off consumes its owner.

רחימא קדמאה לית את כפר ביה

An old friend do not thou repudiate.

MS. Bodl. : רחימך קדמאה לא תחכפר ביה ובעיקבא לית את נטר :

שיתין מליבין יהוון לך ומליכות נפשך לא תשובק

Take sixty counsellors, but the counsel of thy heart do not abandon.

Cf. above, No. VII.

תתיבה לך ידא כי הות שביעא ולא דהות כפינא

Let the hand be given to thee when it is satisfied, but not when it is hungry.

MS. Bodl. : תתן לך ידא דהוה שביעא ולא דהוה בשיו ושבוש :

LXXIII.

With regard to the second Alphabet, see the Preface, p. xiv.

The first line (letter א) is similar to No. XLIII in our list of proverbs. Lines 2 (ב), 5 (ה), 16 (פ), 17 (צ) are from No. XVI in our list. Line 3 (ג) is from No. VII. Line 7 (ז) is from No. LXVII. Lines 9 (ט), 10 (י), and 11 (כ) from No. LXI.

The rest is not worth reprinting.

The Persian translation mentioned above (p. xv) (British Museum MS. Or. 4731) begins as follows:

בשם שדי בורא עלם באמירה. אחזיל לכתוב ספר בר סירא. אלפא ביהא לבן סירא

כתיב עושה גדולות עד אין חוקר ונפלאות עד אין מספר. נישתה אסת כונאי בורני הא הא כה ניסת שמארי וענאיב הא הא כה ניסת נהאייתי

(In Persian characters: نویسته است کونای بزرگیها تا که نیست شماری و عجایبها تا که نیست نهایتی)

The following sayings found in the work מבחר הפנינים, ascribed to Solomon ibn Gabirol (see above, p. xi), are cited by Reifmann (Haasyf, iii. p. 250) as showing the influence of Sirach. The translation, which is from Ascher's edition, is rather free.

LXXIV.

Sir. 19, 10. Ἀκήκοας λόγον; συναποθανέτω σου θάρσει, οὐ μὴ σε ρήξει.

ושאלו לחכם אזהו הסתרת הסוד. אמר שמתי לבי קברו
מבחר הפנינים, No. 318.

The sage was asked the surest means of keeping a secret. Said he, I make my heart its tomb.

LXXV.

Sir. 20, 18.

Ὀλίσθημα ἀπὸ ἐδάφους, μᾶλλον ἢ ἀπὸ γλώσσης.

אמר מות האדם בכשלקן לשונו. ולא מות בכשלקן רגלו. כי בכשלקן לשונו יסיר ראשו וכשלקן רגלו ירפא לזמן מעט
Ibid. 357.

He was wont to say, A slip of the tongue is more dangerous than the slip of the foot, for the slip of the tongue may cost thy head, whilst the slip of the foot may easily be cured.

LXXVI.

Sir. 20, 30 (and 41, 14).

Σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής,
τίς ὠφέλεια ἐν ἀμφοτέροις;

ואמר כל חכמה שלא ידובר בה, כמטמון שאין מוציאים ממנו
Ibid. 58.

Wisdom lying dormant is like an unproductive treasure.

LXXVII.

Sir. 26, 28.

Ἐπὶ δυσὶ λελύπηται ἡ καρδία μου,
καὶ ἐπὶ τῷ τρίτῳ θυμὸς μοι ἐπήλθεν·
ἀνὴρ πολεμιστῆς ὑστερῶν δι' ἔνδειαν,
καὶ ἄνδρες συνετοὶ ἔαν σκυβαλισθῶσιν,
ἐπανάγων ἀπὸ δικαιοσύνης ἐπὶ ἁμαρτίαν.

ואמר חמלו על נכבד שנקל. ועל עשיר שנורש. ועל חכם שנפל בין הפתאים: ואמר אין מי שצריך לחמול עליו. כחכם שנפל עליו דין כסיל

Ibid. 66, 67.

The sage observed, Pity the noble-hearted who has fallen; the rich that has become reduced; and the wise whose lot is cast amongst the fools. None deserves our pity more than the wise who has become subjected to the judgement of fools.

LXXVIII.

Sir. 30, 16.

Οὐκ ἔστιν πλοῦτος βελτίων ὑγείας σώματος,
καὶ οὐκ ἔστιν εὐφροσύνη ὑπὲρ χαρὰν καρδίας.

אין עושר כבריאות ולא נעימות כלב כוב

Ibid. 457.

There is no greater riches than health, no greater pleasure than a cheerful heart.

LXXIX.

Sir. 40, 28. Τέκνον, ζωὴν ἐπαιτήσεως μὴ βιώσης·
κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.

ואמר הקבר ולא הרש

Ibid. 564.

Better the grave than a fall to poverty.

GLOSSARY OF WORDS

*not found in the Hebrew of the Old Testament, or found in it only in the passages quoted, or referred to. The words marked * are either themselves common, or closely resemble words which are common, in New-Hebrew or Aramaic.*

- * אֲכָפָה *pressure, distress*, לְ בְאֲכָפָה 46, 5 *when there was distress to...* (Talm. : cf. אָכַף *to press upon*, Prov. 16, 26; אָכַף *pressure*, Job 33, 7; אָכַף *to be a care to*, אָכַף *care*).
- אֲסוֹן *bodily injury or mishap*, 41, 9 (Gen. 42, 4. 38. 44, 29. Ex. 21, 22. 23).
- אֲפָיִם *face*, 41, 21^a (si vera l. : v. marg.) *in a general sense, as in Aram. (with א cf. 1 Ki. 2, 17 א לא יתיב ית אפך 20. In O. T. אפיים is confined to two or three particular phrases).*
- אֲצִיל *joint*, viz. of the upper arm, i.e. either the *shoulder-joint* or the *elbow* (אγκών : cf. 9, 9 א אצילת ידך Jer. 38, 12; אצילת Ez. 13, 18; אצילה Ez. 41, 8?).
- אָצַל *to set apart, separate*, Nif. 46, 8 (Gen. 27, 36. Num. 11, 17. 25. Qoh. 2, 10); *to be withdrawn, diminished*, 42, 21^c (Ez. 42, 6).
- * אֲשׁוֹת *fires*, 48, 3 (NH. pl. of אֵשׁ).
- בֵּית 42, 12 perhaps *among*, cf. א (contr. from בֵּינַת : so Ez. 41, 9^b, and perhaps Prov. 8, 2 א אב, Job 8, 17 א. Syr. بَيْت).
- * בָּהַר (conj. for נָהַר) *to blind, dazzle*, 43, 4 (Syr. بَاهَر *to blind*, said of the sun).
- * בָּרַח *to commit adultery*, 42, 9.
- * בָּרַח (or בָּרַח) *to bring to an end*, 43, 4 (O. T. בָּרַח *to come to an end*, Ps. 7, 10. 12, 2. 77, 9; *to complete*, si vera l., 57, 3. 138, 8).
- * בָּרַח *side, bank*, 40, 16 (cf. j. Targ. בָּרַח *bank*; j. Aram. בָּרַח *side*).
- בְּרִיחַ *hindmost part* (cf. בְּרִיחַ), viz. of a temple, *inmost temple* (i.e. the Holy of holies), 45, 9 (15 times in 1 Ki. 6-8, 2 Chr. 3-5; Ps. 28, 2; and probably 2 Ki. 10, 25 for עִיר).

- * דּוּפִי *spot, fault*, 44, 19 marg. (Talm. : דּוּפִי Ps. 50, 20).
- * דָּחַף *to urge on, impel*, particp. [דָּחַף] perhaps 40, 6^d (Est. 3, 15. 8, 14; דָּחַף 6, 12. 2 Chr. 26, 20 : cf. דָּחַף *thrusts*, Ps. 140, 12. Also Targ.).
- * דַּעַת *state of mind, thought*, 40, 5^d (NH. *mind, opinion, view*, cf. p. xx, No. XI; p. xxiv, No. XXXVII. In O. T. only in the objective sense of *knowledge*).
- הוֹדוּת *thanksgiving*, 47, 8 נָתַן הוֹדוּת (unless תוֹדוּת should be read, prob. an extension of the substantival use of the inf. הוֹדוּת found in Neh. 12, 46, cf. 1 Chr. 25, 3. Ezra 3, 11).
- הַמּוֹן *multitude* (in a weakened sense, of *inanimate things*), 45, 9 (so in late Heb., 1 Chr. 29, 16. 2 Chr. 31, 10).
- זָבַח *bestowal, gift*, 40, 29^c marg. (Gen. 30, 30; Syr. زَبَح, spec. of a dowry).
- * הִזְהִיר *to shine*, 43, 9 (Dan. 12, 3; usually in O. T. *to warn*).
- * הִזְהִיר *shining*, 43, 8 (cf. הִזְהִיר, Targ. הִזְהִיר Ez. 8, 2. Dan. 12, 3).
- * הִזְהִיר *warned, well-advised*, 42, 8^c (NH. (Aboth 1, 9); Targ., Syr., Aram. of Ezra 4, 22).
- * הִזְהִיר *to quake*, 48, 12 (Est. 5, 9. Qoh. 12, 3; Aram. of Dan. 5, 19. 6, 27. The Pilpel also Hab. 2, 7).
- * הִזְהִיר *sparks, flashes*, 43, 13, וְהִזְהִיר marg. (Is. 50, 11; cf. וְהִזְהִיר Prov. 26, 18 *fiery missiles*; הִזְהִיר *shooting-star*).
- * זָמַן *time*, 43, 7 (Qoh. 3, 1. Neh. 2, 6. Est. 9, 27. 31; and often in the Aram. of Dan., Ezra).
- * זָמַן, pl. זָמַיִם *kind*, 49, 8 (Ps. 144, 13. 2 Chr. 16, 14; Aram. of Dan. 3, 5. 7. 10. 15).

הַעֲיִם *to make indignant*, 43, 17 *marg.* (עַיִם in Qal, Ps. 7, 12 *al.*; but ? *שַׁקֶּת* *shaketh*, Ps. 29, 8 ☉ for Heb. יָהִיל, Is. 23, 11 ☉).

זָרָא *loathsomeness*, 39, 27 (from Num. 11, 20).

* הִנְיָה *to declare*, 42, 19 (Ps. 19, 3, and prob. 52, 11 אֶהְיֶה for אֶמְנֶה, Job 15, 17. 32, 10. 17. 36, 2, and Aram. of Dan.; cf. אֶהְיֶה *declaration*, Job 13, 17).

חַיַּת שֵׁן *beast of tooth*, 39, 30 (for the *combination*, cf. the common Syr. expression *ܣܘܠܐ ܡܢܐ*, Deut. 32, 24 [for Heb. *שֵׁן בְּהֵמָה*]; Rev. 13, 1, &c.: PS. col. 1255. Cf. Sir. 12, 13 ☉).

חַלִּיפּוֹת *things that have passed away, the past*, 42, 19 (cf. חָלַף *to pass away*, Is. 2, 18. Cant. 2, 11. Job 9, 26. Ps. 102, 27; *to pass away from, escape*, Sir. 42, 20).

* חָלַף *for the sake of*, 42, 25 (Num. 18, 21. 31: Targ. חָלַף, Syr. *سحب*).

* חָסַד *reproach*, 41, 22^c *marg.*, perhaps also 41, 6 (see the note), and certainly (note the same difference between ☉ and ☉) 31, 31 (Lev. 20, 17. Prov. 14, 34: חָסַד *to reproach*, Prov. 25, 10. Syr. *سب*; Targ. חָסַד).

חָסַם *to close up firmly, stop up*, 48, 17^d (Deut. 25, 4 *to muzzle*; Ez. 39, 11 MT. *to stop persons passing through*¹).

חָסַף *to lay bare (a secret)*, 42, 1 (O. T. חָשַׁף Jer. 49, 10 *al.*).

* חַפְצֵי *business*, 43, 7 (late sense: Prov. 31, 13. Qoh. 3, 1. 17. 8, 6; and NH.).

* חָרַף *prob. to stir up, incite*, 43, 17 (חָרַף: *to reproach*, the sense of the root in Heb., yields a poor sense).

חָרַת *to cut in, engrave*, חָרוֹת *engraven*, 45, 11 (Ex. 32, 16,—where, however, as an Aramaism is hardly probable, חָרוֹת is probably an error of transcription for חָרוֹשׁ, as Jer. 17, 1 [and חָרוֹשׁ, חָרוֹשׁ regularly]; cf. Targ. חָרוֹת Lev. 19, 28. Jer. 17, 1).

חֲשׁוֹן *reckoning*, 42, 3. 42, 4^b *marg.*; ? also 41, 21^b *marg.* for חֲשׁוֹבוֹת (Qoh. 7, 25. 27. 9, 10; and NH.: cf. חֲשׁוֹנוֹת, חֲשׁוֹנוֹת Qoh. 7, 29. 2 Chr. 26, 15).

¹ With ☉ *οικοδομέω* here, cf. *περιοικοδομέω* in Ez. 39, 11 (the word being referred to the mouth of the valley, and חֲשׁוֹנוֹת: v. Cornill). Comp. also Deut. 8, 9, Targ. Jer. (*ap. Levy*) וְשׁוֹרֵי חֲשִׁימִן כְּחֵשֶׁת, i. e. *built up firmly*.

חֲשׁוֹבוֹת 41, 21^b *marg.*: either an error for חֲשׁוֹנוֹת, or perhaps חֲשׁוֹבוֹת, an Aramaizing inf. Pa. from חָשַׁב; cf. חֲשׁוֹמוֹת Ez. 24, 26, הַחֲחִירָה Dan. 11, 23.

* חֲפֵשׁ, fem. חֲפֵשָׁה *fat (fig.), gross, unimpressionable, obdurate*, 42, 6 (Ps. 119, 70 חֲפֵשׁ, Targ. חֲפֵשָׁה. In Targ. and NH. the root and its derivatives have the same meaning, as Is. 6, 10 for חֲפֵשׁוֹן, 1 Sam. 25, 25 חֲפֵשׁוֹחַ for חֲפֵשׁוֹן).

* חֲפֵר *chastisement, suffering*, 40, 29^d *marg.* (NH., Targ.: but the verb חֲפֵר is common in the O. T.). Cf. p. xxvii, No. LX.

חֵשׁ (as a noun) *substance, property*, 42, 3 (in this sense only Prov. 8, 21 חֵשׁ אֶהְיֶה לִּי, from which it is here probably a reminiscence).

חֵשִׁישׁ *very aged*, 42, 8 (Job 12, 12. 15, 10. 29, 8, 32, 6; יֵשֵׁשׁ 2 Chr. 36, 17).

חֲתַבְלָל *to maintain oneself, endure (intrans.)*, 43, 3 (O. T. Pilpel חֲתַבְלָל Jer. 20, 9. Mal. 3, 2 *al.*; Sir. 45, 24. 49, 9).

* חֲתַבָּה *to call by an honourable name or title*, 44, 23 *marg.* 47, 6 (Is. 44, 5. 45, 4. Job 32, 21. 22).

* חֲתַבָּה *writing*, 39, 32. 42, 7. 44, 5. 45, 11^d (Ez. 13, 9. 1 Chr. 28, 19. 2 Chr. 2, 10. 35, 4. Dan. 10, 21; and often in Ezra, Est. Also in the Aram. of Ezra and Dan. Targ. חֲתַבָּה, Syr. *كاتب*).

* חֲלִבּוֹן *whiteness*, 43, 18 (NH.: חֲלִבּוֹן must, it seems, be read as *לְכַבּוֹ*).

* חֲלִיָּה *to accompany*, 41, 12 (Qoh. 8, 15, in Qal: in old Heb. only Nif. חֲלִיָּה *to be joined to . . .*). Cf. p. xxvii, No. LXV.

חֲלָח *the act of taking*, 42, 7 (in O. T. only in the concrete sense of *teaching received, lore*, Prov. 1, 5 *al.*). Cf. under מַתַּח.

חֲנֵעַל *loathing (conj. for מענל)*, 40, 29^c (cf. O. T. חֲנֵעַל, with חֲנֵעַל Lev. 26, 11. 15. 30. 43. Jer. 14, 19).

* חֲחָה *to smite*; מִחָחֵי 42, 5, apparently inf. Pa. = *سحق* (cf. מִחָחֵי *a blow*, Ez. 26, 9).

חֲחֻקָּה, pl. מִחֲחֻקִּים, *division in the sense of act of dividing*, 41, 21^b. 42, 3 (in O. T. only *division = thing divided*; cf., however, 1 Sam. 23, 28).

חֲחֻקָּה, pl. מִחֲחֻקֹּת, *searchings out, care*, 44, 4 (in Ps. 95, 4 מִחֲחֻקֵּי *is a place to be searched out, remotest part*).

חֲחֻקָּה *act of stretching out*, 41, 19. [The readiness

with which the author forms (apparently new) *nomina verbi* by prefixing ט, deserves notice: comp. in the O. T. Num. 10, 2 למקרא הערה, ולמפע את-המחנות, Deut. 10, 11 למפע לפני העם, Jud. 7, 15 מספר פנים, Is. 53, 3 מספר החלום, Ez. 17, 9 למשאות אותה, 33, 31 ויבואו אליך, Est. 9, 19, 22 משלוח פנות איש לרעהו, 1 Chr. 6, 16 מן-מנוח הארון, 2 Chr. 19, 7 אין עם מן-מנוח הארון ומן-מנוח השחרד . . . מן-מנוח.

מטמון *a treasure*, 42, 9 (cf. מטמון Gen. 43, 23 *al.*).

מין *kind*, 43, 25 (26 times in the Priests' Code; Deut. 14, 13, 14, 15, 18 [= Lev. 11, 14, 15, 16, 19]; Ez. 47, 10 : NH. *kind*; *j.* Aram. *nation*).

מכונה *fixed resting-place*, fig. for *a home*, 41, 1, 44, 6 (O. T. *stand, base*, 1 Ki. 7, 27 *al.*).

*מניני (i.e. מני, as Ps. 45, 9) *strings*, 39, 15 (Syr. מני, pl. מני, *hair, string* (of a musical instrument): Ps. 150, 4 מני; 45, 9 מני for מני).

מנו *from him*, 42, 20 *marg.*, for מנינו.

מעמד *standing-place* (of water), *pond*, 43, 20 (in O. T., but not in this sense).

מערום *naked place*, 42, 18 (2 Chr. 28, 15 [Baer]).

מערה *a dropping*, 43, 22 (cf. ערה *to drop*, Deut. 32, 2, 33, 28).

מעריץ 43, 8 *marg.* ?

מפקד *act of depositing*, 42, 7 *marg.* (cf. פקד 2 Ki. 5, 24; and פקדון). With מפקד comp. תשומת Lev. 5, 21; and Deut. 15, 2, Neh. 10, 32.

מקנה *act of buying*, 42, 4^c. (In O. T. only in a concrete sense, *thing possessed*, usually = *cattle*.)

*מקור *discipline*, 42, 8 *marg.* (v. l. on מוקר. Perhaps 1 Sam. 20, 30. Talm.; Targ. מורי; Syr. موقر).

מתת (or מתת ?) *the act of giving*, 41, 22^d (prob.), 42, 7 (in O. T. מתת is *a gift*). (In Rabb. משא ומתן *taking and giving* is a common expression for *commercial dealings, trade* [see p. xxiii, No. XXXIV; and in Aram., p. xxix^b]; and מתת ולקח appears in 42, 7 to be used similarly.)

*נאה *comely, becoming*, 41, 16 (NH.: in O. T. the form found is נאה Ps. 33, 1 *al.*).

נהג *to comport oneself, behave*, 40, 23 (NH.: Qoh. 2, 3. In Old Hebrew always *to lead, guide*).

נהיות *things to come*, 42, 19 (the Nif. נהיה occurs frequently in O. T., e.g. 1 Ki. 12, 24; and the partcp. Prov. 13, 19 תאונה נהיה, Mic. 2, 4 (?); but not with this particular nuance).

*נהרה *brightness, light*, 43, 1^b *marg.* (Job 3, 4; cf. the verb twice, Is. 60, 5. Ps. 34, 6. Aram. נהור Dan. 2, 22 *Qrē*, and in Targ., Syr. نهور; cf. the verb נהר, נהר).

? נוח *eminency, stateliness*, 43, 21 (Ez. 7, 11,—si vera l.: cf. Arab. نوح elata fuit res).

*נור *fire*, 43, 4^d (Aram. נור, Dan. 3, 6 &c.; نور).

נושבת 43, 4^c appar. (the) *habitable* (land), (cf. Ex. 16, 35 ארץ נושבת; also η οικουμένη, and نوحه).

*נטל *to take counsel*, 42, 8 (a NH. expression: נטל in Old Heb. is *to lift or take up*; but it is rare, and is not found in this idiom).

נוכד *offspring and progeny*, 41, 5, 47, 22^c (Gen. 21, 23. Is. 14, 22. Job 18, 19).

*ניסוי (i.e. נסוי) *probation*, 44, 20^d (a NH. form of noun; Strack u. Siegfried, *Lehrb. der Neuhebr. Spr.* § 52^c: comp. for Old Hebrew, König, *Lehrgeb.* ii. 1. § 74. 2).

הנעים *to make sweet*, of the voice, 47, 9^b *marg.* (so NH.: נעם in Qal often in O. T.).

*נעימה *the sound of music*, 45, 9 (نعمه; NH. نعيم).

*נצה *prob. to make brilliant*, 43, 5, 13 (comp. نض splendid, fulsit, inclaruil, نض celebrem, clarum fecit, نض splendens, نض splendor, fulgor. Usually in Aram. in the fig. senses of *to shine, be illustrious or distinguished* (Dan. 6, 4), *triumph, conquer*: in O. T. נצח *to preside*, 1 Chr. 23, 4. 2 Chr. 2, 1, 17, 34, 12, 13. Ezra 3, 8, 9; in music, 1 Chr. 15, 21, hence partcp. מנצח, *leader or conductor*, Hab. 3, 19, and often in titles of Psalms).

*נקש *to strike, knock*, 41, 2 (Aram. of Dan. 5, 6; Targ., Syr.).

*הסתיר *to converse*, 42, 12 (סתיר = δμλείν, διαλέγεσθαι, cf. 9, 4 ט; from סיר friendly or confidential discourse).

*סימה *treasure*, 40, 18 *marg.*, 41, 12 *marg.*, 14 *marg.* (سما).

הסתולל (denom. from סולל *a mound* thrown up against a city by besiegers) *to make oneself a mound*, fig. for *to advance against, beset*, 39, 24, almost (from the context) *to importune*, 40, 28 (Ex. 9, 17, of Pharaoh's advancing pretexts and excuses against the Israelites, in order to escape the necessity of letting them go).

הסיק 43, 4 *marg.*, הסיק 43, 23, *to kindle* (Ez. 39, 9.

- Is. 44, 15; Nif. Ps. 78, 21. Targ. אָפִיק, Talm. הָפִיק).
 *הַסְעִיר lit. *to move as by a tempest, to agitate, perturb*, 47, 18 (סַעַר Is. 54, 11 al.: cf. for the fig. sense 2 Ki. 6, 11 על מלך ארם על (הרבר הזה). Cf. Ⓢ *didst amaze*.
 *כָּפַק *to suffice*, 39, 33 (? יִסְפִיק, as v. 16); *Hif. הַסְפִיק *to prove oneself sufficient, be able*, 42, 17, *to supply*, 39, 16 (cf. שָׁפַק *to suffice*, 1 Ki. 20, 10; שָׁפַק *sufficiency*, Job 20, 22, and perhaps שָׁפַק, 36, 18. NH. הַסְפִיק: with 39, 16 comp. *Mechilta* בשלח § 6, זרבינו נעברנו, 'if He supplies our needs, we will serve Him').
 *סָפְרָה *writing*, 44, 4^c (Ps. 56, 9 = *book*).
 *סָרַב *given to contradiction*, 41, 2 (Ez. 2, 6: cf. סָרַב *to talk emptily, contradict*; סָרַיב *to refuse, be disobedient*).
 *סָרַח *evil odour*, 42, 11^b marg. (NH. סָרַח *to emit an evil odour*, Talm. סִירְחָא *evil odour*; cf. סָרַח *to corrupt, deprave*. In O. T. סָרַח is *to extend, hang over*, סָרַח Ex. 26, 12 *that which hangs over*; but נִסְרַחָה חֲכָמָתָם Jer. 49, 7 means perhaps 'their wisdom is corrupted').
 *עָוָו *might*, 45, 18 (Is. 42, 25. Ps. 78, 4. 145, 6).
 *עָלְעָל *storm*, 43, 18 marg.
 *עָמַד *to rise up*, 47, 1. 12 (for the classical קָם [47, 23^o. 48, 1], as Qoh. 4, 15. Dan. 8, 22. 23. 11, 2. 3. 4. 7. 20. 21 al.; cf. Driver, *Introduction*, p. 475).
 *עָנָה *to be occupied* (sq. עָנָה), 42, 8 marg. (Syr. חָנָא: cf. Qoh. 1, 13. 3, 10).
 *עֲנִיּוּת *humility*, 45, 4 marg. (NH. *id.*; Targ. עֲנִיּוּתָנוּ).
 *עֵיסָק *business, occupation*, 40, 1 (NH.; Targ. עֵיסָק. Cf. הִעָשִׂק, Gen. 26, 20).
 *פָּחוּ *to be licentious, wanton*, partcp. fem. פָּחוּהָ 42, 10^o marg. (cf. פָּחוּיִם Jud. 9, 4. Zeph. 3, 4; פָּחוּיָהּ Jer. 23, 32). In Aram. the root and derivatives have the same meaning, as Sir. 19, 2. 23, 4. 6. 16. 17 Ⓢ, and פָּחֻסָא = ἀσελγεία, 2 Cor. 12, 21; but Arab. فُحْز is *to act arrogantly*; and this (or an allied sense) is probably the meaning of the root in Jud. 9, 4 (Moore, 'reckless'). Zeph. 3, 4. Jer. 23, 32.
 *פָּחוּ *licentiousness, wantonness*, 41, 17 marg. (v. 1. on פָּחוּ. Cf. Gen. 49, 4; and see under פָּחוּ).
 *פְּלִאוֹת *wonders*, 43, 25 (the plur. as Ps. 119, 129. Dan. 12, 6, and NH.: cf. פְּלִאוֹת Lam. 1, 9).
 *פָּקַע *crash, peal*, 46, 17 (Syr. פָּקַע).
 *הַפְרִיד *to put far away*, 42, 9 (read probably [הַפְרִיד]; cf. Ⓢ in Walton's Polyglott (*ap. Lagarde*, p. viii) מַפְרִיד. In O. T. *to set far apart, separate*, of concrete objects, Gen. 30, 40 al.: in Syr. spec. of *sleep*, both in the Peal, as Gen. 31, 40, and in the Pael and Afel, Sir. 31, 1. 2, and here in Walton's text).
 *הִתְפַּתָּה *to be deceived, seduced*, 42, 10^o marg. (in O. T. the pass. הִתְפַּתָּה is used, Prov. 25, 15. Ez. 14, 9. Jer. 20, 10, as in the text here).
 *צָדָקָה 40, 17. 24, perhaps, as in NH. (cf. Dan. 4, 24 [A. V. 27]), in the sense of *almsgiving* (comp. Delitzsch on Prov. 10, 2; Tob. 4, 7-11 (where the Aram. text has צָדָקָה). 12, 9; Mt. 6, 1; and Ryle and James, *The Psalms of Solomon*, on 9, 6. 20. 15, 15).
 *הִצְתִיר *to shine*, 43, 3 (Talm., but rare).
 *צָפָה *to overflow*, 47, 14 (either Qal וַתִּצָּף as Ⓢ, *didst overflow with*, or Hif. וַתִּצָּף as Ⓢ [cf. 24, 26 Ⓢ], *didst cause to overflow*); 39, 22 הִצְיִפָה *caused it to overflow* (Qal, Lam. 3, 54; Hif., Deut. 11, 4 *to cause to overflow*, 2 Ki. 6, 6 *to cause to swim*).
 *צוּר *prob. figure, form*, 43, 21 marg. (Ps. 49, 15 *Qrē*; cf. צוּרָה Ez. 43, 11, four times: Targ. צוּר, Syr. צוּרָה [fem.]).
 *צִינָה (i.e. צָנָה) *cold*, 43, 20 (Prov. 25, 13).
 *צִמְחִים *growing things*, 40, 22. 43, 21 (NH.: in O. T. צִמַּח is used collectively, Gen. 19, 25 al.).
 *צָנַע *humble, modest*, 42, 8^d (Prov. 11, 2 and NH.; cf. הִצְנַע לְכַת Mic. 6, 8).
 *צָרָה *to need*, 42, 21^d marg.
 *צָרָה *need*, 39, 16. 21. 30^o. 33. 42, 23^b (2 Chr. 2, 15).
 *צָרִיךְ *adj. in need of, needing*, 42, 21^d; perhaps 39, 33 marg.
 *קָבַל *to receive*, 41, 1 (Prov. 19, 20. Job 2, 10. 1 Chr. 12, 18. 21, 11. 2 Chr. 29, 16. 22. Ezra 8, 30. Est. 4, 4. 9, 23. 27; and in the Aram. of Daniel).
 *קָלַם *to celebrate, praise*, 47, 15 (O. T. *to mock*).
 *קָרוּמִיּוֹת, pl. קָרוּמִיּוֹת, *stalk* (of reed), 40, 16 (conj.).
 *הִקְרִים *to overlay with a skin or crust*, 43, 20 (קָרַם Ez. 37, 6. 8).
 *רָבָה 43, 23. 25 apparently for רָבָה (Am. 7, 4 al.) *the great* (deep).
 *רָגַז *to be disquieted*, perhaps 40, 6 שׁ [רָגַז] (Ps.

- 2, 1: cf. רָגַשׁ *a bustling throng*, Ps. 55, 15, רָגַשׁהּ Ps. 64, 3, and probably 68, 28 for רָגַשׁהּ. Often in Targ. for Heb. הָקָה, as Ps. 42, 6).
- * רָטַב *moist*, 43, 22 *marg.* (Job 8, 16; רָטַב Job 24, 8). רָצַף *to lay side by side as in mosaic work, to tessellate, pave*, 43, 8^d (רָצִיף Cant. 3, 10; cf. רָצַףהּ Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3. Est. 1, 6. מְרַצֵּףתּ 2 Ki. 16, 17. NH. רָצַף; Aram. רָצַף, רָצַף).
- * הִרְתִּיחַ *to heat*, 43, 3 (NH.: in O. T. *to boil*, Job 41, 23; so Pi. Ez. 24, 5, Pu. Job 30, 27).
- שׂוּאָה 42, 7 *marg.*, apparently (si vera l.) an anomalous fem. inf. נִשְׂאָה from נָשָׂא (cf. שׂוּאָה Ps. 89, 10) *taking*; see s. v. מִתַּחַת.
- הִשְׁרִיק *to emit a pale-red colour*, 43, 9 *marg.* (cf. שְׂרִיק *pale-red*, Zech. 1, 8; NH. קִירַק *to colour pale-red*).
- * שִׁבַּח *praise*, 44 *title* (NH.; Targ. שִׁבַּח *to laud or praise*, Ps. 63, 4. 117, 1. 145, 4. 147, 12. Qoh. 4, 2. 8, 15, and in the Aram. of Daniel; cf. הִשְׁתַּבַּח Ps. 106, 47 = 1 Chr. 16, 35).
- * לְשִׁבִיבָה *flame*, 45, 19 (Job 18, 5: Aram. of Dan. 3, 22. 7, 9).
- * הִשְׁגִּיחַ *to look at*, 40, 29 (Is. 14, 16. Ps. 33, 14. Cant. 2, 9; NH., Targ.).
- שֹׁנֵר *the dropping or casting* (i.e. the young) of an animal, 40; 19^c (Ex. 13, 12. Deut. 7, 13. 28, 4. 18. 51).
- * שִׁנְנֵי *to confuse, perturb*, perhaps 40, 6 [שִׁנְנֵי] *is perturbed* (Aram.: cf. Luke 1, 12 ^{ܫܢܢܝܐ} for ἐναράχθη, John 12, 27 ^{ܫܢܢܝܐ} for τεράπαιραι).
- * שׂוּתָה *companion*, 41, 18^c *marg.*, 42, 3 *marg.* (Aram. שׂוּתָה, ^{ܫܘܬܐ}).
- שִׁנְיָה *to change, alter* (intrans.), partcp. שִׁנְיָה *different from*, 42, 24 (so Est. 1, 7. 3, 8); Pi. 40, 5^d; Hithp. (of the moon) 43, 8 (שִׁנְיָה Lam. 4, 1. Mal. 3, 6, NH. and Aram.; שִׁנְיָה
- = *dissidents*, Prov. 24, 21. The Pi. and Hithp. are found earlier, the former 1 Sam. 21, 14 *al.*, the latter 1 Ki. 14, 2).
- * הִשְׁתַּעֲהָ *to narrate, tell*, 44, 8 (^{ܫܘܬܐ} ^{ܫܘܬܐ} ^{ܫܘܬܐ}).
- שִׁעֵעַ *to be smeared over*, Hif. inf. הִשְׁעַע *to smear over*, fig. *close up*, of the mouth, 41, 21^a *marg.* (In O. T. of the eyes, Is. 6, 10. 29, 9. 32, 3 [1. הִשְׁעִינָה].)
- * שָׂרַב *to be hot, parched* (or perhaps adj. *parched*), 43, 22 (שָׂרִיב ^{ܫܪܝܒ}).
- הִתְוָה *to mark out*, 43, 13 (Ez. 9, 4 [1 Sam. 21, 14 read וְהִתְוָה]).
- * תּוֹעֵלָה *profit*, 41, 14^c (cf. NH. תּוֹעֵלָתּ).
- * תּוֹחֵלִיף *successor*, 44, 17 (in a time of destruction Noah became a successor, i.e. humanity at large perished, but Noah was spared to carry on the succession, and keep the race alive¹). 46, 12. 48, 8 (cf. ^{ܠܫܘܒܐ} *substitute, representative*; and Heb. הִחֲלִיף *to cause to come in place of, make to succeed*, Is. 9, 9).
- * תַּחַת־רוּחַ *contention, strife*, 40, 5 *marg.* (NH.; Targ. תַּחַרוּ: cf. תַּחַרַּח *to contend in rivalry*, Jer. 12, 5. 22, 15).
- * תַּמְיָה *a marvel*, pl. תַּמְיָהִים, constr. תַּמְיָה מַעֲשֵׂה 43, 25. 48, 14 (Aram. תַּמְיָהִין Dan. 3, 32. 33. 6, 28; תַּמְיָה in j. Targ., oft. for Heb. מוֹפֵת. The verb תַּמְיָה is common in the O. T.).
- * תִּקַּן (i.e. תִּקְּן) *to arrange*, 47, 9 (Qoh. 7, 13. 12, 9; תִּקַּן intrans. *to be set right*, Qoh. 1, 15: Aram. תִּקְּן, ^{ܬܩܢܐ}).
- * תְּשִׁלוּמוֹת *recompences*, 48, 8 (cf. Talm. תְּשִׁלוּמוֹת, תְּשִׁלוּמוֹת; Targ. תְּשִׁלוּמוֹת, also fem. תְּשִׁלוּמָא).
- תַּתָּה 42, 7 *marg.*, apparently (si vera l.) an anomalous (double) fem. form of תַּתָּה *giving*.

¹ If the reading be correct, the starry sky, lit up by the moon, will be compared poetically to a brightly variegated pavement. Comp. for the figure Shakespeare, *Romeo and Juliet*, V. 1, 'Look how the floor of heaven is thick inlaid with patines of bright gold.'

Add (perhaps) הִצְטַעַר *to vex oneself, grieve*, 42, 10^d (O. T. צַעַר *to be little*, esp. in position or esteem, Jer. 30, 19. Job 14, 21. Zech. 13, 7: hence in NH. and Aram. Pi. (Pa.) *to treat as little*, in an intensified sense *to vex, trouble* (Syr. *to slight, insult*), Hithp. (Ethp.) *to vex oneself*; cf. p. xxv, No. XLIII).

With מֵאֲרֵץ 40, 11, כָּל מֵאֲפָס 41, 10, comp. כָּל בְּשָׂמִים וּבֵאֲרֵץ 1 Chr. 29, 11, and בְּלִבְבוֹ 2 Chr. 32, 31 (for the classical . . . כָּל אֲשֶׁר, e.g. 1 Sam. 9, 19). לֹא לְמַעַן 45, 26, as Ez. 19, 9. 26, 20. Zech. 12, 7. Ps. 119, 11. 80. 125, 3.

¹ Comp. Payne Smith, s. v. ^{ܫܘܬܐ} (which ܫ uses here for תַּחֲלִיף): 'Apud Sanct. Vit. 83 r. forte sit *prosapia, soboles, quae locum patris capiat, vel novus rerum ordo*, ^{ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ} de Noacho; vcluit Deus quod e Noacho ^{ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ}, Aphr. ^{ܫܘܬܐ}. 24.'

NOTE.—The following orthographical peculiarities of the MS. (which, however, do not occur uniformly) deserve notice:—

a. Fod is used to express (a) *ʾ* before a following doubled letter, 39, 15 מיני, 39, 22 רייתה (i. e. רייתה), 42, 17 אימין (אמין), 44, 20^d ניסוי, 47, 9 תיקן; and (β) *ē*, 40, 5^d שינת sleep, 40, 29 marg. מינים (i. e. מעים), 41, 1^c שליו (as Job 21, 23. Jer. 49, 31), 6 marg. מבין (perhaps=מבין), 41, 21^a marg. מיהשע (מהשע), 42, 12 תסתויד. Both these uses of *ʾ* are common in NH. (Strack u. Siegfried, *Lehrb. der Neuhebr. Sprache*, § 15^e). דויד occurs 47, 2. 49, 4; דוד 44, 25. 47, 1. 48, 15. 16. 22.

b. Waw is used to express (a) *ū*, 41, 14^b מוסתר, 46, 13 (conj.) מושאל, and before a doubled letter 39, 19 marg. 41, 14^b marg. מוסתר, 41, 2^a marg. חוקין, 3 חוקין, 42, 10^a תפוחה, 45, 24^d כהנה, 46, 15 קודש, 47, 3 דובים; (β) *o* (out of a primitive *ū*), 39, 30^c צורכם (Mass. צרפם), 43, 24 אוננו (אוננו), also צורך 39, 16 (with marg. צרך). 33. 42, 23^b עול, 40, 1, שורש 40, 15, עוז 40, 30. 45, 8, חוק 41, 2 marg. 42, 2. 43, 7. 12? 44, 5. 45, 17^b (but *v.* חק) רוע, 42, 14, אומר 42, 15^c, תואר 42, 25^b marg. 43, 1^a marg. 9. 18. 45, 7^d marg., כוחו 43, 15 marg., רוב 43, 32, דופי 44, 19 marg. (Mass. דפי, in pause דפי יופי 45, 12^d, כופר 46, 19^c, יושר 48, 16 (Strack u. Siegfried, §§ 15^b, 41^a, 89^b, 92^b: comp. above, p. xix ff., Nos. I. *a-d*, XV, XXXIX, etc.). In both *a* and *b*, it must naturally remain an open question whether this orthography is original, or whether it has been introduced by transcribers. Isolated examples of both uses occur in the O. T., though *a* (*a*) is exceedingly rare (1 Sam. 17, 35): see e. g. Ps. 19, 14 איתם, Job 6, 27 ריעכם; Jud. 18, 29 יילד, Jer. 31, 34 פולם, Ez. 20, 18 בְּחֻקֵי; Dan. 11, 6 פוח, 30 קודש: comp. also הובנים (*Qrē* הֶבְנִים) Ez. 27, 15, אוניות (*Qrē* אֲנִיּוֹת) 2 Chr. 8, 18; and see further Ewald, *Lehrbuch*, § 15^b, with the notes; Olshausen, *Lehrbuch*, § 39 *e, f, h, k*. A non-etymological *v* is also used somewhat more frequently than is usual in the O. T. to express the *ō* of a participle, as אהב 41, 22, and elsewhere, and of an imperfect, as 40, 6 ישקוט, 43, 28 נחקור.

c. There are many cases of the accidental transposition of letters (especially of *v*), giving rise to a variation between text and margin: 39, 33 צורך and צרוך, 40, 3 לשוב and לובש, 41, 5 רעים and ערום, 14^b מוסתר and מסותרת, 20 משואל and משואל, 42, 11^d הושבתך and הובשתך, 23^b צורך and ותנצה, 43, 4 מצוק and מוצק, שלוח and שולה, 43, 12 אל and לא, 13 ברק and בקר, ומצא and מוצא, 23^c בבכורה and בבכרה, 44, 23^b יהנה and ינהה, 44, 23^b תמהה and חממה, 41, 12 נבחרו and נבראו, 42, 5^a תמהות and תמורה, 45, 2 במוראים and במרומים. The same error is found sometimes in the O. T., e. g. Jer. 2, 25. 17, 23. 42, 20. The Massoretic compilation *Ochlah w'ochlah* (ed. Frensdorff) enumerates (No. 91) sixty-two instances (not all exegetically certain) of such transposition, which have been corrected in the *Qrē*. Whether in a given case, the text or the margin has the correct reading must be decided, here as in the O. T., upon exegetical grounds. In view of the frequency of the error in the present MS., emendations which assume it become the less questionable, viz. 39, 22 ברכתו for ברכות, 40, 29^b מעגל for מעגל, 43, 10 ישנו for ישון, 44, 6 סמוכי for סמוכי, 46, 13 מושאל for מושאל, 47, 7^b עירם for ערים, 48, 7 השומע for השמיע (cf. below, *d*).

d. *ʾ* and *v* are several times confused: 40, 13 חול and חיל (twice), 18 וין ו יותר, 21 הלול and הליל, 29^c מטעמו and מטעמי, 41, 2^c ינקש and ונוקש, 5 רעים and ערום, 12 marg. סומוח for סומוח, 16^a משפטו and משפטו, 19^a חגור and ונגיד, 42, 14 מטיב and מטוב, 17^c אימין and אומין, 43, 5 נדיל and נדיל, 7 חמני and וממנו, 9 אורו and עדי, 17 יחול and יחיל. This error is one which is extremely common in the O. T., both as between the *Kisb* and the *Qrē* (see *Ochlah w'ochlah*, Nos. 80, 81, 134–148), and also as between the Massoretic text and the versions, especially the LXX.

There are of course other errors of transcription in the MS.; but none recurring with sufficient frequency to call for special notice.

The Tetragrammaton is written regularly ם.

| | |
|----------------------|--|
| וינחם אפל ציון | ברוח נבירה וזה אחרית |
| ונקטרונו לפני כבוד | עד שלם הגד טהיות |
| חממה לעשה חוק | שם יאשיהו בקטרת סמים |
| וכמו צמד עז מלכותה | בחך כדבש ימטק זכח |
| ושבתות עבות תבל | כי נחל מלכותנו |
| וכימי חמס עשה חקדי | ותם אאלכו |
| ויאשיהו כלם חש חיתנו | לך מזויד יחוקיהו |
| מלכי יהודה עד תבס | ואסכו תורת עליון |
| ומבתם לגוי נכל נכר | ותן קרנם לאחור |
| וישמו ארחותיה | ויניתו קרית קדש |
| והוא מרחם ט ער נביא | ביד ירמיהו כי עשהו |
| ויגד עמרכבא | לעט שולטון ולהאביד להרס וכן לפתלנו עולות |
| המכלל | יחזקאל ראה |
| עמס | ונגס חוכת |
| איש הח | תם ששם |

To face p. xxxvii

MS. fol. 9 verso (see p. 40)

VERSIO VETUS LATINA.

[The verses are numbered to agree with the Greek text. Lagarde's numeration, where it differs, is added in parentheses.]

- XXXIX. (20) 15^e in canticis labiorum et citharis,
 (21) 16 Opera domini universa bona valde.
- (22) 17^e in verbo eius stetit aqua sicut congeries,
 (23) 18 quoniam in praecepto ipsius placor fit,
 (24) 19 opera omnis carnis coram illo,
 (25) 20 a saeculo usque in saeculum respicit,
 (26) 21 non est dicere Quid est hoc, aut quid est
 illud?
 (27) 22 benedictio illius quasi fluvius inundavit,
 23 sic ira ipsius gentes quæ non exquisierunt
 eum hereditavit.
 24 et viae illius viis illorum directae sunt:
 (30) 25 bona bonis creata sunt ab initio:
 (31) 26 initium necessariae rei vitae hominum
 26^e lac et panis similagineus et mel
 (32) 27 haec omnia sanctis in bonis,
 (33) 28 sunt spiritus qui ad vindictam creati sunt,
 (34) 28^e in tempore consummationis effundent
 virtutem,
 (35) 29 ignis, grando, fames et mors,
 (36) 30 bestiarum dentes et scorpium et serpentes
- (37) 31 in mandatis eius aepulabuntur,
 (38) 32 propterea ab initio confirmatus sum
 (39) 33 omnia opera domini bona,
 (40) 34 non est dicere Hoc illo nequius est:
 (41) 35 et nunc in omni corde et ore conlaudate
- XI. 1 occupatio magna creata est omnibus
 hominibus,
 1^e a die exitus de ventre matris eorum
 2 cogitationes eorum et timorem cordis,
 3 a sedentes super sedem gloriosam

- et sic dicitis in confessione:
- et in sermone oris illius sicut exceptorium
 aquarum.
 et non est minoratio in salute illius.
 et non est quicquam absconditum ab oculis
 eius.
- 20^d et nihil est mirabile in conspectu eius.
 omnia enim in tempore suo quaerentur.
- (28) et quo modo diluvium aridam inebriavit,
 (29) quo modo convertit aquas, et siccata est
 terra,
 sic peccatoribus offensiones in ira eius.
 sic nequissimis bona et mala.
 aqua, ignis et ferrum,
 et botrus uvae et oleum et vestimentum.
 sic et impiis et peccatoribus in mala con-
 versantur.
 et in furore suo confirmaverunt tormenta sua.
 et furorem eius qui fecit illos, placebunt.
- omnia haec ad vindictam creata sunt:
 et romphea vindicans in exterminium impios.
 30^d et super terram in necessitatem praeparabuntur,
 et in temporibus suis non praeterient verbum.
 et consiliatus sum, et cogitavi et scripta dimisi.
 et omne opus ora sua subministravit.
 omnia enim in tempore suo comprobabuntur.
 et benedicite nomen domini.
- et iugum gravem super filios Adam
 usque in diem sepulturae in matrem omnium.
 adinventio exspectationis et dies finitionis,
 usque ad humiliatum in terra et cinere,

- 4 ab eo qui utitur hyacinto et portat coronam
 5 furor, zelus, tumultus, fluctuatio
 (5) 5^o et in tempore refectionis in cubile
 6 modicum tamquam nihil in requie,
 (7) 6^o cor turbatus est in visu cordis sui
 7 in tempore salutis suae exsurrexit,
 8 cum omni carne, ab homine usque ad pecus,
 9 ad haec mors, sanguinis, contentio et
 romphea,
 10 super iniquos creata sunt haec omnia,
 11 omnia quae de terra sunt, in terram
 convertentur,
 13 substantia iniustorum sicut fluvius sicca-
 buntur,
 14 in aperiendo manus suas laetabitur :
 15 nepotes impiorum non multiplicab ramos,
 16 super omnem aquam viriditas, et ad horam
 fluminis
 17 gratia sicut paradus in benedictionibus,
 18 fili, vita sibi sufficientis operarii condul-
 cabitur,
 19 aedificatio civitatis confirmavit nomen,
 20 vinum et musica laetificant cor,
 21 tibiae et psalterium suabem faciunt melo-
 diam,
 22 gratiam et speciem desideravit oculus,
 23 amicus et sodalis in tempore convenientes,
 24 fratres in adiutorium in tempore tribula-
 tionis,
 25 aurum et argentum et constitutio peduum,
 26 facultates et virtutes exaltant cor,
 (27) 26^o non est in timore domini minoratio,
 (28) 27 timor domini sicut paradus benedictionis,
 de indigentia misera.
 (29) 28 fili, in tempore vitae tuae ne indiges :
 (30) 29 vir respiciens in mensam alienam,
 29^o alit enim animam suam cibus alienis.
 (32) 30 in ore imprudentis condulcabitur inopia,
 de memoria et iudicium mortis.
 XLI. 1 o mors, quam amara est memoria tua.
 (2) 1^o viro quieto et cuius viae directae sunt in
 omnibus,
- usque ad eum qui operitur ligno crudo :
 et timor mortis, iracundia perseverans et
 contentio,
 somnus noctis inmutat scientiam.
 et ab eo in somnis quasi in die respectus.
 tamquam qui evaserit in die belli.
 et admirans ad nullum timorem,
 et super peccatores septuplum.
 oppraessiones, famis et contritio et flagella.
 et propter illos factus est catachismis.
 et aquae omnes in mare convertentur.
 12 et fides in saeculum stabit.
 et sicut tonitruum magnum in pluvia per-
 sonabunt.
 sic praevaricatores in consummatione tabes-
 cent.
 et radices inmundae super cacumen petrae
 sonant.
 omne faenum evelletur.
 et misericordia in saeculo permanet.
 et in ea invenies thesaurum.
 19^d et super haec mulier immaculata computatur.
 et super utraque dilectio sapientiae.
 et super utraque lingua suavis.
 et super haec verides sationes.
 et super utrosque mulier cum viro.
 et super eos misericordia liberavit.
 et super utrumque consilium beneplacitum.
 et super haec timor domini.
 et non est in eo quaerere adiutorium.
 et super omnem gloriam operuerunt illum.
 melius est enim mori quam indigere.
 non est vita eius in cogitatione victus :
 (31) vir autem disciplinatus et eruditus custodiet se.
 et in ventre eius ignis ardebit.
- homini iusto et pacem habenti in substantiis
 suis,
 et adhuc valenti accipere cibum.

- (3) 2 o mors, bonum est iudicium tuum
 (4) 2^c defecto aetate et cui de omnibus cura est
 (5) 3 noli metuere iudicium mortis.
 4 hoc iudicium a domino omni carni.
 4^c sive decem sive centum sive mille anni.
 (8) 5 filii abominationum . fiunt filii peccatorum,
 (9) 6 filiorum peccatorum periet hereditas,
 (10) 7 de patre impio quaeruntur filii,
 (11) 8 vae vobis, viri impii,
 (12) 9 etsi nati fueritis, in maledictione nasceremini,

- (13) 10 omnia quae de terra sunt, in terram
 convertentur :
 (14) 11 luctus hominum in corpore ipsorum :
 (15) 12 curam habe de bono nomine : hoc enim
 magis permanebit tibi
 (16) 13 bonae vitae numerus dierum.
 (17) 14 disciplinam in pace conservate, filii :
 14^b sapientia enim abscondita et thesaurus
 invisus,
 (18) 15 melior est homo qui abscondit stultitiam
 suam,
 (20) 16^b non est enim bonum omnem in reveren-
 tiam observare,

ab omnibus vitiis declinandum.

- (21) 17 erubescite patrem et matrem de fornica-
 tione,
 (22) 18 a principe et iudice de delicto,
 (23) 18^c a socio et amico de iniustitia
 19^b de veritate dei et testamento,
 19^d et ab obfuscatione dati et accepti,
 20^b a respectu mulieris fornicariae,
 21^b et ab auferendo partem et non restituendo.
 22 et ne scruteris ancillam eius,
 (28) 22^c a . b amicis de sermonibus impropertii,

XLII.

- 1 non duplices sermonem auditis
 1^c et eris vere sine confusione,
 1^e ne pro his omnibus confundaris,
 2 de lege altissimi et testamento,
 3 de verbo sociorum et viatorum
 4 de aequalitate staterae et ponderum,
 5 de corruptione emtionis et negotiatorum

homini indigenti et qui minoratur viribus,
 et incredibili qui perdit sapientiam.
 memento e te fuerunt et quae
 superventura sunt tibi :

- (6) et quid superveniet in beneplacito altissimi?
 (7) non est enim in inferno accusatio vitae.
 et qui conversantur secus domos impiorum.
 et cum semine illorum assiduitas obprobrii.
 quoniam propter illum sunt in opprobrio.
 qui dereliquistis legem domini altissimi.

9^b et si mortui fueritis, in maledictione erit
 mors vestra.

sic impii a maledicto in perditionem,

nomen autem impiorum delebitur.

quam mille thesauri magni pretiosi.

bonum autem nomen permanebit in aevo.

quae utilitas in utrisque ?

quam homo qui abscondit sapientiam
 suam.

- (19) 16 verum tamen reveremini in his quae pro-
 cedunt de ore meo.
 et non omnia omnibus bene placent in
 fide.

et a praesidente et a potente de mendacio,

a synagoga et plebe de iniquitate,

- 19 et de loco in quo habitas, (24) de furto,
 de discubitu in panibus

- (25) 20 a salutantibus de silentio,

21 ab aversione vultus cognati.

- (26) ne avertas facie . m a proximo tuo,

- (27) 21^c ne respicias mulierem alieni viri,

neque steteris ad lectum eius.

et cum dederis, ne impropertis.

de revelatione sermonis absconditi,

et invenies gratiam in conspectu omnium
 hominum :

ne accipias personam ut delinquas.

de iudicio iustificare impium,

et de datione hereditatis amicorum,

et de acquisitione multorum et paucorum,

et de multa disciplina filiorum

- 6 super mulierem nequam bonum est signum.
 7 et quodcumque trades, numera et appende,
 8 de disciplina insensati et fatui
 8^o et eris eruditus in omnibus,
 9 filia patris abscondita est vigilia,
 9^o ne forte in adulescentia sua adultera
 efficiatur,
 10 ne quando polluatur in virginitate sua,
 10^o ne forte cum viro commorata transgre-
 diatur,
 11 super filiam luxuriosam confirma custo-
 diam,
 11^o a detractone in civitate et abiectone plebis,
- 12 omni homini noli intendere in specie,
 13 de vestimentis enim procedit tinea,
 14 melior iniquitas viri quam beneficiens
 mulier,
 15 memor ero igitur operum domini,
 15^o in osermonibus domini opera eius.
 16 sol inluminans per omnia respexit,
 17 nonne dominus fecit sanctos
 17^o quae confirmavit dominus omnipotens
 18 abyssum et cor hominum investigavit,
 (19) 18^o cognovit enim dominus omnem scientiam,
 19 annuntians quae prae . terierunt et quae
 superventura sunt,
 20 et non praeterit illum omnis cogitatus,
 21 magnalia sapientiae suae decoravit
 21^o neque adiectum est (22) neque minuetur,
 (23) 22 quam desiderabilia omnia opera eius,
 (24) 23 omnia haec . . . ent et manent in saeculum,
 (25) 24 omnia duplicia, unum contra unum,
 (26) 25 uniuscuiusque confirmavit bona,
- XLIII. 1 altitudinis firmamentum pulchritudo est,
 2 sol in aspectu annuntians in exitu,
 3 in meridiano exurit terram,
 4 fornacem custodiens in operibus . rdoris.
 4^o radios igneos exufflans
 5 magnus dominus qui fecit illum,
 6 iter (6) luna in omnibus in tempore suo,
 7 a luna signum diei festi,
 8 mensis secundum nomen eius est,
 (9) 8^o vas castrorum in excelsis,
 (10) 9 species caeli gloria stellarum
- et servo pessimo latus sanguinare.
 (7) ubi manus multae sunt, clude,
 datum vero et acceptum omne describe.
 et de senioribus qui iudicantur ab adulescen-
 tibus,
 et probabilis in conspectu omnium virorum.
 et sollicitudo eius auferet somnium,
 et commorata cum viro odibilis fiat.
 et in paternis suis gravida inveniatur :
 aut certe sterelis efficiatur.
 ne quando faciat te in opprobrium venire
 inimicis
 et confundat te in multitudinem populi.
 et in medio mulierum noli commorari.
 et a muliere iniquitas viro.
 et mulier confundens in opprobrium,
 et quae vidi, adnuntiabo.
 et gloria domini plenum est opus eius.
 enarrare omnia mirabilia sua
 stabilis in gloria sua ?
 et in astutia illorum excogitavit.
 et inspexit in signum aevi,
 revelans vestigia occultorum.
 et non abscondit se ab eo ullus sermo.
 qui est ante saeculum et usque in saeculum,
 et non eget alicuius consilio.
 et tamquam scintillam quam est considerare.
 et in omni necessitate omnia obaudiunt ei.
 et non fecit quicquam deesse.
 et quis satiabitur videns gloriam eius ?
 species caeli in visione gloriae.
 vas ammirabile, opus excelsi.
 et in conspectu ardoris eius quis poterit
 sustinere ?
 (4) tripliciter sol exurens montes.
 et refulgens radiis suis obcaecat oculos.
 et in sermonibus eius festinavit.
 ostensio temporis et signum aevi.
 luminare quod minuitur in consummatione.
 crescens ammirabiliter in consummationem.
 in firmamento caeli resplendens gloriosum.
 mundum inluminans in excelsis dominus.

- (11) 10 in verbis sancti stabunt ad iudicium,
 (12) 11 vide arcum, et benedic qui fecit illum :
 (13) 12 giravit caelum in circuitu gloriae suae :
 (14) 13 imperio suo adcelebravit nivem,
 (15) 14 propterea aperti sunt thesauri,
 (16) 15 in magnitudine sua posuit nubes,
 (17) 16 in conspectu eius commovebuntur montes,
 (18) 17 vox tonitruī eius verberavit terram,
 (19) 17^c sicut avis deponens ad sedendum adspargit
 nivem,
 (20) 18 pulchritudinem candoris eius ammirabitur
 oculus,
 (21) 19 gelum sicut salem effundet super terram,
 (22) 20 frigidus ventus aquilo flavit,
 20^c super omnem congregationem aquarum
 requiescit,
 (23) 21 devoravit montes et exuret desertum,
 (24) 22 medicina omnium in festinationem ne-
 bulae,
 (25) 23 in sermone eius siluit ventus,
 cogitatione sua placabit abyssum
 (26) 24 qui navigat mare, enarrat pericula eius,
 (27) 25 illic praeclara et mira et mirabilia opera,
 (28) 26 propter ipsum consummatus est itineris
 finis,
 (29) 27 multa dicimus et deficiemus verbis,
 (30) 28 gloriantes ad quid valebimus ?
 (31) 29 terribilis dominus et magnus vehementer,
 (32) 30 glorificantes dominum,
 (33) be . edicentes dominum, exaltate illum
 quantum potestis :
 (34) 30^c exaltantes eum replebimini virtute :
 (35) 31 quis vidit eum, et enarrabit ?
 (36) 32 multa abscondita sunt maiora his :
 (37) 33 omnia autem dominus fecit,
 XLIV. 1 laudemus viros gloriosos,
 2 multam gloriam fecit dominus
 3 dominantes in potestatibus suis,
 3^c et prudentia sua praediti,
 4 et inperantes in praesentis populorum
 (5) 4^c sanctissima verba, et in pueritia sua
 5 requirentes modos musicos
 6 homines divites in virtute, pulchritudinis
 studium habentis,
- et non deficient in vigiliis suis.
 valde speciosus est in splendore suo.
 manus excelsi aperuerunt illum.
 et adcelerat coruscationes emittere iudicii sui.
 et evolaverunt nebulae sicut aves.
 et confracti sunt lapides grandinis.
 et in voluntate eius aspiravit notus.
 tempestas aquilonis et congregatio spiritus.
 et sicut lucusta demergens descensus eius.
 et super imbrem eius expavescit cor.
 et dum zelaverit, fiet tamquam cacumina tri-
 buli.
 et gelavit cristallus ab aqua :
 et sicut lorica induit se aquis.
 et extinguet viridem sicut ignem.
 et ros obvians ab ardore venienti humilem
 efficiet eum.
 et plantavit illum dominus ihs.
 et audiente . . . ribus non ammirabimur.
 varia genera bestiarum et omnium peccorum et
 creatura beluarum.
 et in sermone eius composita sunt omnia.
 consummatio autem sermonum ipse est in om-
 nibus.
 ipse enim omnipotens super omnia opera sua.
 et mirabilis potentia ipsius.
 quantumcumque potueritis, supervalebit adhuc,
 et ammirabilis magnificentia eius.
 maior est enim omni laude.
 ne laboretis, non enim pervenietis.
 et quis magnificavit eum sicut est ab initio ?
 pauca enim vidimus operum eius.
 et pie agentibus dedit sapientiam.
 et parentes nostros in generatione sua.
 magnificentia sua a saeculo.
 homines magni virtute
 nuntiantes dignitatem prophetarum.
 et virtute prudentiae populi
 et narrantes carmina scriburarum.
 pacificantes in domibus suis.

- 7 omnes isti in generationibus gentis suae
gloriam adepti sunt,
8 qui de illis nati sunt, relinquerunt nomen
9 et sunt quorum non est . . memoria :
9^o et nati sunt quasi non nati,
10 sed illi viri misericordiae sunt
11 et cum semine ipsorum perseverat
11^c & 12 semen in testamento stetit,
13 usque in aeternum manet semen eorum,
14 corpora ipsorum in pace sepulta sunt,
15 sapientiam ipsorum narrent populi,
16 Enoch placuit deo, et translatus est in
paradiso,
17 Noe inventus est perfectus iustus,
(18) 17^o ideo redimissum est reliquum terrae,
(19) 18 testamenta saeculi posita sunt apud illum,
(20) 19 Abraham magnus pater multitudinis
gentium,
20 qui conservavit legem excelsi,
(21) 20^o in cane eius stare fecit testamentum,
(22) 21 ideo iure iurando dedit illi
21^c crescere illum quasi terrae harenam,
21^e et hereditare illos a mari usque ad mare
(24) 22 et in Isaac eodem fecit modo
(25) 22^c benedictionem omnium gentium dedit illi.
(26) 23^b agnovit eum in benedictionibus suis,
23^d et divisit ei partem,
(27) 23^f et conservavit illis homines misericor-
diae,
XLV. 1 dilectus a deo et hominibus
2 similem illum fecit in gloria sanctorum,
3 et in verbis suis monstra placavit.
3^c et iussit illi coram populo suo,
4 in fide et lenitate ipsius sanctum fecit
illum,
5 audivit enim eum et vocem ipsius,
(6) 5^c et dedit illi coram praecepta,
5^e docere Iacob testamentum,
(7) 6 excelsum fecit Aaron fratrem eius, et
similem sibi de tribu Levi.
7^b et dedit illi sacerdotium gentis,
(9) 7^d et circumcinxit illum zona gloriae :
8 induit illum stolam gloriae,
(10) 8^c circumpediles et femoralia et humeralem
posuit ei,
9^b aureis plurimis in gyro,
et in diebus suis habentur in laudibus.
narrandi laudes eorum.
perierunt quasi qui non fuerunt,
filii ipsorum cum illis.
quorum pietates non defuerunt,
bona hereditas. (12) nepotum illorum
(13) et filiorum ipsorum propter illos
et gloria eorum non derelinquetur.
et nomen eorum vivet in generationes et
generationes.
et laudem eorum nuntiet ecclesia.
ut det gentibus paenitentiam.
et in tempore iracundiae factus est recon-
ciliatio,
cum factum est diluvium.
ne deleri possit diluvio omnis caro.
et non est inventus similis illi in gloria,
et fuit in testamento cum illo.
et in temptatione inventus est fidelis.
gloriam in gente sua,
(23) et ut stellas exaltare semen eius,
et a flumine usque ad terminos terrae.
propter Abraham patrem ipsius.
23 et testamentum confirmavit super caput Iacob.
et dedit illi hereditatem,
in tribus duodecim,
invenientes gratiam in oculis omnis carnis.
Moses, cuius memoria in benedictione est.
et magnificavit eum in timore inimicorum,
(3) glorificavit illum in conspectu regum,
et ostendit illi gloriam suam.
et elegit illum de omni carne.
induxit illum in nubem.
legem vitae et disciplinae,
et iudicia sua Israhel.
(8) 7 statuit ei testamentum aeternum,
et beabit illum in gloria,
et coronavit illum in vasis virtutis.
9 et cinxit illum tintinnabulis
(11) dare sonitum in incessu suo,

- 9^d auditum facere sonitum in templo
 (12) 10 stola sancta auro et hyacintho
 10^e iudicio et veritate praediti.
 11^b figuratis
 11^d insculptilis in memoriam
 (14) 12 coronam auream supra mitram eius
 12^e gloriam honoris et opus virtutis,
 (15) 13 sic pulchra ante ipsum non fuerunt alia .
 13^e sed tantum filii ipsius soli
 (17) 14 sacrificia ipsius consummata sunt igni
 (18) 15 complevit Moses manum eius,
 (19) 15^e factus est illi in testamentum aeternum
 15^e fungi sacerdotio et habere laudem
 (20) 16 ipsum elegit ab omni viventem
 16^e incensum et bonum odorem in memoriam
 (21) 17 dedit illi in praeceptis suis
 17^e docere Iacob testimonia
 (22) 18 quia contra illum steterunt alieni,
 18^e homines qui erant cum Dathan et Abiron
 (23) 19 vidit dominus deus et non placuit illi,
 (24) 19^e fecit illis monstra,
 (25) 20 et addidit Aaron gloriam
 20^e et primitias fructuum terrae divisit illi.
 21 nam sacrificia domini edent
 (27) 22 ceterum in terra gentes non hereditabit,
 (28) 23 Finees filius Eleazari
 23^e in imitando ipsum in timore domini
 23^e in bonitate et alacritate animae suae
 (30) 24 ideo statuit ad illum testamentum pacis,
 24^e ut sit illi et semini eius
 (31) 25 et testamentum David regis
 26 ut daret sapientiam in cor nostrum,
 26^e ne abolerentur bona ipsorum,
 XLVI. 1 fortis in bello Iesu Nave
 1^e qui fuit magnus secundum nomen suum,
 1^e expugnare insurgentes hostes,
 (3) 2 quam gloriam adeptus est in tollendo
 manus suas
 (4) 3 quis ante illum sic restitit?
 (5) 4 aut non iracundia eius impetus est sol,
 (6) 5 invocabit altissimum potentem
 5^e et audivit illum magnus et sanctus deus
 in memoria filii gentis suae.
 et purpura opus textile viri sapientes
 (13) 11 torto cocco opus artificis
 in ligatura auri et opere lapidarii
 secundum numerum tribum Isrl.
 expraessam signo sanctitatis,
 desideria oculorum ornata.
 usque ad originem. (16) non indutus est illa
 alienigena aliquis,
 et nepotes eius per omne tempus.
 cotidie.
 et unxit illum oleo sancto,
 et semini eius sicut dies caeli,
 et glorificare populum suum in nomine
 suo.
 afferre sacrificium deo,
 placare pro populo suo.
 potestatem in testamentis iudiciorum
 et in legem suam lucem dare Israhel.
 et propter invidiam circumdederunt illum in
 deserto
 et congregatio Core in iracundiam.
 et consumti sunt in inpetu iracundiae.
 et consumsit eos in flamma ignis.
 et dedit illi hereditatem,
 (26) panem ipsis in primis parabit in satietate :
 quae dedit ipsi et semini eius.
 et pars non est illi in gente :
 22^e ipse enim pars eius est et hereditas.
 terti . . in gloria
 (29) et stare in reverentia gentis,
 placuit deo Israhel.
 principem sanctorum et gentis suae,
 sacerdotii dignitas in aeternum.
 filio Iesse de tribu Iuda,
 25^d hereditas ipsi et semini eius,
 iudicare gentem suam in iustitia,
 et gloriam in gentem eorum aeternam fecit.
 successor Mosi in prophetis,
 (2) maximus in salutem electorum dei,
 ut consequeretur hereditatem Israhel.
 et iactando contra civitates romfeas?
 nam hostes ipse dominus perduxit.
 et una dies facta est quasi duo?
 in oppugnando inimicos undique,
 in saxis grandinis virtutis valde fortis.

- (7) 6 impetum fecit contra gentem hostilem,
 (8) 6^c ut cognoscant gentes potentiam eius,
 6^e et secutus est a tergo potentes.
 7^b ipse et Caleb filius Ieffonne,
 7^d et prohibere gentem a peccatis
 (10) 8 et ipsi duo constituti a periculo liberati
 sunt,
 8^c inducere illos in hereditatem,
 (11) 9 et dedit dominus ipsi Caleb fortitudinem,
 9^c ut ascenderet in excelsum terrae locum,
 (12) 10 ut viderent omnes filii Isrl
 (13) 11 et iudices singuli suo nomine
 11^c qui non aversi sunt a domino nostro,
 12 et ossa eorum pullulent de loco suo.
 (16) 13 dilectus a deo suo Samuhel
 13^e propheta domini, renovabit imperium
 (17) 14 et lege domini iudicavit congregationem,
 15 et fide sua probatus est propheta.
 (19) 16 et invocavit deum potentem
 16^c in oblatione viri immaculati.
 17^b et in sonitu magno auditam fecit vocem
 suam.
 (22) 19 et ante tempus vitae suae et saeculi
 19^c pecunias et usque ad calciamenta ab
 omni carne non accepit,
 (23) 20 et post hoc dormivit et notum fecit regi,
 20^c et exaltavit vocem suam de terra
 XLVII. 1 post hoc surrexit Natham
 2 et quasi adeps separatus est a carne,
 3 cum leonibus lusit quasi cum agnis,
 4 in iuventute sua. (4) numquid non occidit
 gigantem,
 (5) 4^c in tollendo manum in saxo fundae
 (6) 5 nam invocavit deum potentem
 5^c tollere hominem fortem in bello
 (7) 6 sic in decem milibus glorificavit eum,
 6^c in offerendo illi coronam gloriae.
 7^b et extirpavit Filistim contrarios
 (9) 8 in omni opere. dedit confessionem
 et in descensum perdidit contrarios,
 quia contra dominum pugnare non est
 facile.
 (9) 7 et in diebus Mosi misericordiam fecit,
 stare contra hostem
 et perfringere murmur malitiae.
 a numero sescentorum milium peditum
 in terram quae manat lac et mel.
 et usque ad senectutem permanit illi virtus,
 et semen ipsius obtinuit hereditatem,
 quia bonum est obsequi sancto deo.
 quorum non est corruptum cor,
 (14) ut sit memoria illorum in benedictionem,
 (15) et nomen eorum permanet in aeternum :
 permanens ad filios illorum sanctorum
 virorum gloria.
 et unxit principes in gente sua.
 et vidit dominus Iacob,
 (18) et cognitus est in verbis suis fidelis, quia
 vidit deum lucis.
 in oppugnando hostes circumstantes un-
 dique
 (20) 17 et intonuit e caelo dominus,
 (21) 18 et contrivit principes Tyrionum, et omnes
 duces Filisthim.
 testimonium praebuit et in conspectu
 domini et Christi :
 et non accusabit illum homo.
 et ostendit illi finem vitae suae,
 in prophetiam delere impietatem gentis.
 prophetam in diebus David,
 sic David a filiis Israhel.
 et in ursis similiter fecit sicut cum agnis
 ovium
 et abstulit obprobrium de gente ?
 et deiecit exultationem Goliae.
 et dedit in dexteram eius
 et exaltare cornum gentis suae.
 et laudavit eum in benedictionibus domini
 (8) 7 contrivit enim inimicos undique,
 usque in in hodiernum diem : contrivit
 cornum ipsorum usque in aeternum
 sancto et excelso in verbo gloriae.

- (10) 8^o de omni corde suo laudavit dominum,
 (11) 9 stare fecit cantores contra altare,
 (12) 10 et dedit in celebrationibus decus,
 10^o ut laudarent nomen sanctum domini
 (13) 11 \overline{xps} purgavit peccata ipsius
 11^o et dedit illi testamentum regum
 (14) 12 post ipsum surrexit
 (15) 13 Salomon imperavit in diebus pacis,
 13^o ut conderet domum in nomine suo
 14 quem ad modum eruditus est in iuventute
 sua
 15 et terram retextit anima tua.
 16 ad insulas longe divulgatum est nomen
 tuum,
 (18) 17 in cantilenis et proverbis et comparationibus
 (19) 18 et in nomine domini
 (20) 18^o collegisti quasi o um aurum,
 (21) 19 et inclinasti femora tua mulieribus:
 (22) 20 dedisti maculam in gloria tua,
 20^o inducere iracundiam ad liberos tuos,
 (23) 21 ut faceres imperium bipertitum,
 (24) 22 deus autem non relinquit misericordiam
 suam,
 22^o neque perdet ab stirpe nepotes electi sui,
 (25) 22^o dedit autem reliquum Iacob
 (26) 23 et finem habuit Salomon cum patribus suis.
 23^o gentis stultitiam (28) et minutum prudentiam
 23^o et dedit Efraim viam peccandi,
 24^b averterunt illos de terra sua.
 XLVIII. 1 et surrexit Helias propheta quasi ignis,
 2 qui induxit in illos famem,
 non poterant enim sustinere praecepta
 domini.
 3 verbo domini continuit caelum,
 4 sic amplificatus est Helias in mirabilibus
 suis.
 et dilexit deum qui fecit illum,
 et dedit illi contra inimicos potentiam.
 et in sono eorum dulces fecit modos.
 et ornavit tempora usque ad consummationem vitae,
 et amplificarent mane dei sanctitatem.
 et exaltavit in aeternum cornum eius,
 et sedem gloriae in Isrl.
 filius sensatus, et propter illum deiecit
 omnem potentiam inimicorum.
 cui subiecit deus omnes hostes,
 et pararet sanctitatem in sempiternum.
 (16) et inpletus est quasi flumen sapientia
 (17) et replesti in comparationibus enigmata:
 et dilectus in pace tua.
 et interpretaationibus miratae sunt terrae.
 cui est cognomen deus Israhel
 et ut plumbum complesti argentum.
 potestatem habuisti in tuo corpore.
 et profanasti semen tuum
 et incitaris stultitiam tuam,
 et ex Efraim imperare imperium durum.
 et non corrumpit neque delebit opera sua,
 et semen eius qui diligit dominum, non
 corrumpit.
 et David de ipsa stirpe.
 (27) et relinquit post se de semine suo
 Roboam, qui avertit gentem consilio suo.
 (29) 23^f et hieroboam filium Nabath qui peccare
 fecit Isrl.
 24 et plurima redundaverunt peccata ipsorum
 (30) valde,
 (31) 25 et quaesivit omnem nequitiam usque dum
 perveniret ad illos defensio,
 et ab omnibus peccatis liberavit eos.
 et verbum ipsius quasi fax ardebat.
 et iritantes illum invidia sua pauci facti
 sunt:
 et deiecit a se ignem terrae.
 et quis potest similiter gloriari tibi?

- 5 qui sustulisti mortuum ab inferis
 6 qui deiecisti reges ad perniciem et con-
 fregisti facile potentiam ipsorum,
 7 qui audis in Sion iudicium
 8 qui ungis reges ad paenitentiam
 9 qui receptus es in turbidine ignis,
 10 qui inscriptus es in iudiciis temporum
 10^c conciliare cor patris ad filium
 11 beati sunt qui te viderunt et in amicitia
 tua decorati sunt.
 post mortem autem non erit tale nomen
 nostrum.
- (13) 12 Helias quidem in turbidine tectus est,
 12^e in diebus suis non pertimuit principem,
 (14) 13 nec superavit illum verbum aliquod,
 (15) 14 in vita sua fecit monstra,
 (16) 15 in omnibus istis non penituit populus,
 15^c usque dum eieci sunt de terra sua,
 (17) 15^e et relicta est gens perpauca,
 (18) 16 quidam ipsorum fecerunt quod placeret
 deo,
 (19) 17 Ezechias munivit civitatem suam,
 17^c et fodiit ferro rupem,
 (20) 18 in diebus ipsius ascendit Sinnacerim,
 18^e et extulit manum suam in Sion,
 (21) 19 tunc mota sunt corda et manus ipsorum,
 (22) 20 et invocaverunt dominum misericordem :
 20^c et sanctus dominus deus audivit cito
 vocem ipsorum.
 neque dedit illos inimicis suis,
- (24) 21 subiecit castra Assyriorum,
 (25) 22 nam fecit Ezechias quod placuit deo,
 22^c quam mandavit illi Esaias propheta,
 (26) 23 in diebus ipsius retro redit sol
 (27) 24 spiritu magno vidit ultima,
 25 usque in sempiternum. (28) ostendit futura
- XLIX. 1 memoriam Iosiae in compositionem odoris
 (2) 1^e in omni ore quasi mel indulcabitur eius
 memoria,
 (3) 2 ipse est directus divinitus in paenitentia
 gentis,
 (4) 3 et gubernavit ad dominum cor ipsius,
 (5) 4 praeter David et Ezechiam et Iosiam
 (6) 4^c nam reliquerunt legem potentem
- de sorte mortis in verbo domini dei.
 6^b et gloriosos de lecto suo.
 et in Coreb iudicia defensionis
 et prophetas facis successores post te.
 in curru equorum igneorum.
 lenire iracundiam domini,
 et restituere tribus Iacob.
 (12) nam nos vita vivimus tantum,
 et in Helisaeo completus est spiritus eius :
 et potentiam nemo vincit illum.
 et mortuum prophetavit corpus eius.
 et in morte mirabilia opera eius.
 et non recesserunt a peccatis suis,
 et dispersi sunt in omnem terram.
 et princeps in domo David.
 alii autem multa commiserunt peccata.
 et induxit in medium ipsius aquam,
 et aedificavit ad aquam puteum.
 et misit Rapsacen, et sustulit manum suam
 contra illos,
 et superbus factus est potentia sua.
 et doluerunt quasi parturientes mulieres.
 expandentes manus, extulerunt ad caelum,
 (23) non est commemoratus peccatorum illorum,
 20^d sed purgabit illos in manu Esaię sancti
 prophetae.
 et contrivit illos angelus dei.
 et fortiter ibit in via David patris sui,
 magnus et fidelis in conspectu dei.
 et addidit regi vitam.
 et consolatus est lugentes in Sion
 et abscondita ante quam evenirent.
 factam, opus pigmentarii.
 et ut musica in convivio vini.
 et tulit abominationes impietatis.
 et in diebus peccatorum corroboravit pie-
 tatem.
 omnes peccatum commiserunt :
 reges Iuda, et contemserunt timorem dei.

- | | | |
|---------|--|--|
| (7) 5 | dederunt enim regnum suum aliis, | et gloriam suam alienae genti. |
| (8) 6 | incenderunt electam sanctitatis civitatem, | et desertas fecerunt vias ipsius |
| | 6 ^c in manu Hieremiae. (9) 7 | nam male |
| | tractaverunt illum | qui a ventre matris consecratus est propheta |
| | 7 ^c evertere et eruere et perdere | et iterum aedificare et renobare. |
| (10) 8 | Ezechiel qui vidit conspectum gloriae | quam ostendit illi in curru Cerubin. |
| (11) 9 | nam commemoratus est inimicorum in | bene facere illis qui ostenderunt rectas vias. |
| | imbri | |
| (12) 10 | et duodecim prophetarum | ossa pullulent de loco suo : |
| | 10 ^c nam corroboraverunt Iacob | et redimerunt se in fide virtutis. |
| (13) 11 | quo modo amplitemus Zorobabel? | nam et ipse quasi signum in dextera manu in Israhel. |
| (14) 12 | et Hiesum filius Iosedec | qui in diebus suis aedificaverunt domum. |

(fol. 9 verso.)

- 24 By a spirit of might he saw the end,
 25 For ever he declared things that should be,
 XLIX. 1 The name of Josiah is like incense of sweet spices,
 1^o His memory is sweet as honey on the palate,
 2 For he was grieved for¹ our backslidings,
 3 And he made his heart perfect toward God,
 4 Except David, Hezekiah, and Josiah,
 4^o And forsook the law of the Most High,
 5 So he turned their horn backward,
 6 And they set on fire the holy city,
 6^o By the hand² of Jeremiah, 7 for they afflicted him,
 7^o To pluck up and to break down and to destroy
 (and) to overthrow,
 8 Ezekiel saw the vision,
 9 Also he made mention of Job,
 10 Moreover the twelve prophets,
 10^o Who recovered Jacob to health,
 11 [How shall we magni]fy [Zerubbabel]?
 12

and comforted the mourners of Sion.
 and hidden things before they came.
 salted, the work of the perfumer :
 and as music at the banquet of wine.
 and he made the abominations of vanity to cease ;
 and in days of violence he wrought godliness.
 they all did corruptly ;
 the kings of Judah, till they were ended.
 and (gave) their glory to a foolish, foreign nation ;
 and made her ways desolate.
 yet from the womb he was formed (to be) a prophet,
 and in like manner to build up, to plant, and to make
 strong.)
 —and declared divers kinds of chariot.
 who maintained all the w[ays of righ]teousness.
 may their strength³ flou[rish out of their pla]ces.
 and restored him by

¹ חַנּוּן (Amos 6, 6) for חַנּוּן. Text, perhaps: inherited the yoke (חַנּוּן) of our backslidings. ² ? חַנּוּן in the days of, as ㊄.
³ ? bones, as ㊄ ㊄.

- 24 πνεύματι μεγάλῳ ἶδεν τὰ ἔσχατα,
 25 ἕως τοῦ αἰῶνος ὑπέδειξεν τὰ ἐσόμενα
 XLIX. 1 μνημόσυνον Ἰωσείου εἰς σύνθεσιν θυμιάματος,
 1^o ἐν παντὶ στόματι ὡς μέλι γλυκανθήσεται,
 2 αὐτὸς κατεθύνη ἐν ἐπιστροφῇ λαοῦ,
 3 κατεύθυνεν πρὸς Κύριον τὴν καρδίαν αὐτοῦ,
 4 παρὲξ Δαυεὶδ καὶ Ἐζεκίου καὶ Ἰωσείου
 4^o κατέλιπον γὰρ τὸν νόμον τοῦ ὑψίστου,
 5 ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἐτέροις
 6 ἐνεπύρισεν ἐκλεκτὴν πόλιν ἁγιάσματος,
 6^o ἐν χειρὶ Ἰερεμίου· 7 ἐκάκωσαν γὰρ αὐτόν,
 7^o ἐκριζοῦν καὶ κακοῦν καὶ ἀπολλύειν,
 8 Ἰεζεκιήλ, ὃς εἶδεν ὄρασιν δόξης
 9 καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ,
 10 καὶ τῶν ἰβ' προφητῶν
 10^o παρεκάλεσεν δὲ τὸν Ἰακώβ,
 11 πῶς μεγαλύνωμεν τὸν Ζοροβαβέλ ;
 12 οὕτως Ἰησοῦς υἱὸς Ἰωσεδέκ·

καὶ παρεκάλεσεν τοὺς πενθοῦντας ἐν Σειῶν·
 καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.
 ἐσκευασμένον ἔργῳ μυρεψοῦ·
 καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου.
 καὶ ἐξῆρεν βδελύγματα ἀνομίας·
 ἐν ἡμέραις ἀνόμων κατίσχυσεν τὴν εὐσέβειαν.
 πάντες πλημμελίαν ἐπλημμέλησαν·
 οἱ βασιλεῖς Ἰούδα ἐξέλιπον.
 καὶ τὴν δόξαν αὐτῶν ἔθνευ ἀλλοτριῶ·
 καὶ ἠρήμωσαν τὰς ὁδοὺς αὐτῆς
 καὶ αὐτὸς ἐν μήτρᾳ ἠγιάσθη προφήτης,
 ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν.
 — ἦν ὑπέδειξεν αὐτῷ ἐπὶ ἄρματος χερουβείμ·
 καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδοῦς.
 τὰ ὅσα ἀναθάλοι ἐκ τοῦ τύπου αὐτῶν.
 καὶ ἐλυτρώσατο αὐτοὺς ἐν πίστει ἐλπίδος.
 καὶ αὐτὸς ὡς σφραγὶς ἐπὶ δεξιᾷ χειρός.
 οἱ ἐν ἡμέραις αὐτῶν οἰκοδόμησαν οἶκον.

(fol. 9 verso.)

וינחם אבלי ציון¹;
 ונסתרות לפני בואן;
 הממלח מעשה רוקח²;
 וכמוזמור על משתה היין;
 וישבת³ תועבות הבל;
 ובימי חמס עשה חסד;
 ויאשיהו כלם השחיתו;
 מלכי יהודה עד תמס;
 וכבודם לגוי נבל⁴ נכרי;
 וישמו ארחתיה;
 והוא מרחם⁵ נוצר נביא;
 בלכתוש ולנתוץ ולהאביד להרס וכן לבנת לנמע⁶ ולהעז;
 ויגד זני מרכבה;
 המכלכל כל ד[רכי צ]רק;
 תהי עצמתם פר[חת ממקומן]תם;
 וישיבוהו בֶּדֶ
 ל

24 ברוח נבורה חזה אחרית
 25 עד עולם הניד נהיות
 XLIX. 1 שם ואשיהו נקטרת סמים
 1^o בחך כדבש ימתיק זכרו
 2 כי נחל על משובתינו
 3 ויתם אל אל לבו
 4 לבד מדויד יחוקיהו
 4^o ויעזבו תורת עליון
 5 ויתן קרנם לאחור
 6 ויציתו קרית קדש
 6^o ביד ירמיהו 7 כי ענוהו
 7^o לכתוש ולנתוץ ולהאביד להרס וכן לבנת לנמע⁶ ולהעז;
 8 יחזקאל ראה מראה
 9 וגם הזכיר את איוב
 10 וגם שנים עשר הנביאים
 10^o אשר החלימו את יעקב
 11
 12

¹ Is. 61, 3.

² Exod. 30, 35. 31, 11.

³ 2 Kings 23, 5. 11, 5.

⁴ Deut. 32, 21.

⁵ Jer. 1, 5.

⁶ Jer. 1, 10.

⁷ Perhaps [אך נגד].

סנימ לאחלא ? ויאשיהו.
 סנפעטל גב לא סלאסו.
 ? סלגו חפצי סלאסו ? חפעתלא.
 סאמי לעבסלאל חל סעלאל סעלאל.
 סכנל גחגו ? ולסלא.
 סכנעסו סלגו ! חג סעלאל.
 סלסו סלגו.
 סכנלא ? סל סו ! חג סלא לסלא.
 סלסו סו חכנלא סלסו.
 סלני סלסו סלגו.
 ב⁷ ? ויאסו סג סלא ? ויאסו סלא.

24 סכוסו ? ויגכסו ! סלא ? לסלא.
 25 סכ סככנלא סו. סלא ? לסלא
 XLIX. 1 סעסו ? וסעלאל ? סעלאל ? חפעתלא
 1^o ? מי ? סלא לסלא סלא ? וסכוסו.
 2 סכ ? ? ואלעס סכ סעלאל.
 3 סלעכ לאסו ! חכסו.
 4 חלסו ? חכ ? סכ ? סו סלסו סלסו
 4^o סכסו סעלאל
 5 סכסו סעלאל לסלא
 6 סכסו סעלאל סלא.
 6^o סכסו ? וסלא

סכ סעלאל ? ויגכנלא ! סלא סלא.
 ? סכסו ? וסלאסו ? וסעלאל סו
 סכסו סכסו סכסו סכסו סכסו סכסו סכסו סכסו.
 סלסו סלא ? וסעלאל סכסו
 ? וסלא ? מי סלאסו חל ? מי ? וסעלאל
 ? וסעלאל סכסו ? וסעלאל סכסו

8 סכסו סלא
 9 סלא חל ? וסכ ? וסכ.
 10 סלא ? וסעלאל ? וסעלאל.
 10^o ? וסעלאל לסלא
 11 סלא סכסו סכסו סכסו.
 12 סלא סכסו סכסו סכסו.

(fol. 9 recto.)

12^o All his life long he quaked before none,
 13 No matter was too hard for him,
 14 In his life he did wonders,
 15 For all this the people turned not,
 15^o Till they were rooted up from their land,
 15^e But there were left to Judah a few,
 16 There were of them that dealt uprightly,
 17 Hezekiah strengthened² his city,
 17^o And hewed the rocks with² brass,
 18 In his days came up Sennacherib,
 18^o And he stretched out his hand against Sion,
 19 [Then were] they melted in the pride of their heart,
 20 So they ca[lled] unto God Most High,
 20^o And he [heard] the voice of their prayer,
 21 And [he smote the c]amp of the Assyrian,
 22 [For Heze]kiah [did] that which was go[od],
 22^o
 23

¹ Reading מַצַּ, as ㊄; see 2 Kings 13, 21.² Reading "רַצַּ.

and no flesh had dominion over his spirit ;
 and from its place his flesh prophesied¹ ;
 and in his death marvellous works.
 and ceased not from their sins,
 and were scattered through all the earth.
 and still a judge to the house of David.
 and there were of them that trespassed wondrously.
 when he turned aside waters into the midst of it,
 and stopped up mountains for a pool.
 and sent Rabshakeh ;
 and blasphemed God in his pride.
 and were in anguish as a woman in travail ;
 and spread forth their hands unto him ;
 and saved⁴ them by the hand of Isaiah ;
 and discomfited them with the plague.
 and] was strong² in the ways of David.

² In the Hebrew with a play on the name Hezekiah.⁴ In the Hebrew with a play on the name Isaiah.

12^o καὶ ἐν ἡμέραις αὐτοῦ οὐκ ἔσαλεύθη ὑπὸ ἄρχοντος,
 13 πᾶς λόγος οὐχ ὑπερήρεν αὐτόν,
 14 καὶ ἐν ζωῇ αὐτοῦ ἐποίησεν τέρατα,
 15 ἐν πᾶσι τούτοις οὐ μετενόησεν ὁ λαός,
 15^o ἕως ἐπρονομήθησαν ἀπὸ τῆς γῆς αὐτῶν
 15^e καὶ κατελείφθη ὁ λαὸς ὀλιγοστός
 16 τινὲς μὲν αὐτῶν ἐποίησαν τὸ ἀρεστόν,
 17 Ἐζεκίας ὠχύρωσεν τὴν πόλιν αὐτοῦ,
 17^o ὤρυξεν σιδήρῳ ἀκρότομον,
 18 ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηρείμ
 18^o καὶ ἐπῆρεν ἡ χεὶρ αὐτοῦ ἐπὶ Σειῶν,
 19 τότε ἔσαλεύθησαν καρδίαι καὶ χεῖρες αὐτῶν,
 20 καὶ ἐπεκάλεσαντο τὸν κύριον τὸν ἐλείμωνα,
 20^o καὶ ὁ ἅγιος ἐξ οὐρανοῦ ταχὺ ἐπήκουσεν αὐτῶν,
 21 ἐπάταξεν τὴν παρεμβολὴν τῶν Ἀσσυρίων,
 22 ἐποίησεν γὰρ Ἐζεκίας τὸ ἀρεστὸν Κυρίῳ,
 22^o ὃς ἐνετείλατο Ἡσαίας ὁ προφήτης
 23 ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,

καὶ οὐ κατεδυνάστευσεν αὐτὸν οὐδεὶς.
 καὶ ἐν κοιμήσει ἐπροφήτευσεν τὸ σῶμα αὐτοῦ·
 καὶ ἐν τελευτῇ θαυμάσια τὰ ἔργα αὐτοῦ.
 καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν,
 καὶ ἐσκορπίσθησαν ἐν πάσῃ τῇ γῇ,
 καὶ ἄρχων τῷ οἴκῳ Δαυίδ.
 τινὲς δὲ ἐπλήθυναν ἁμαρτίας.
 καὶ εἰσήγαγεν εἰς μέσον αὐτῶν τὸν Γῶγ·
 καὶ ὤκοδόμησεν κρήνας εἰς ὕδατα.
 καὶ ἀπέστειλεν Ῥαψάκην, καὶ ἀπῆρεν·
 καὶ ἐμεγαλύχησεν ὑπερηφανία αὐτοῦ.
 καὶ ὠδύνησαν ὡς αἱ τίκτουςαι·
 ἐκπετάσαντες τὰς χεῖρας αὐτῶν πρὸς αὐτόν.
 καὶ ἐλυτρώσατο αὐτοὺς ἐν χειρὶ Ἡσαίου·
 καὶ ἐξέτριψεν αὐτοὺς ὁ ἄγγελος αὐτοῦ.
 καὶ ἐνίσχυσεν ἐν ὁδοῖς Δαυίδ τοῦ πατρὸς αὐτοῦ,
 ὁ μέγας καὶ πιστὸς ἐν ὁράσει αὐτοῦ.
 καὶ προσέθηκεν ζωὴν βασιλείῃ·

(fol. 9 recto.)

ולא משל ברוחו כל בשר :
 ומתחתיו² נברא בשרו :
 ובמותו תמיה מעשה :
 ולא חדלו מחטאתם :
 ויפצו בכל הארץ :
 ועוד לבית דוד קצין :
 ויש מהם הפליאו מעל :
 בהטות אל תוכה מים :
 ויחסום הרים מקוה :
 וישלח את רב שקה :
 ויגדף אל בנאונו :
 ויחילו ביולדה :
 ויפרשו אליו כפים :
 ויושיעם ביד ישעיהו :
 ויהמם במנפה :
 [ו]יחזק בדרכי דוד :

¹ Est. 5, 9.

12^e מומיו לא זע¹ מכל
 13 כל דבר לא נפלא ממנו
 14 בחייו עשה נפלאות
 15 בכל זאת לא שב העם
 15^e עד אשר נסחו מארצם
 15^e וישאר ליהודה מזער
 16 יש מהם עשו ישר
 17 יחזקיהו חזק עירו
 17^e ויחצב כנחשת צורים
 18 בימיו עלה סנחריב
 18^e ויט ידו על ציון
 19 . . . [נ]מונו בנאון לבם
 20 וי[קר]או אל אל עליון
 20^e וי . . . קול*תפלהם
 21 . . . [מ]חנה אשור
 22 . . . [יחז]קיהו את המו[ב]
 22^e
 23

² Zech. 6, 12.

12^e סא עגל כס סא חסא .
 13 סכס סכס לא סכס סכס .
 14 סכס סכס סכס סכס .
 15 סכס סכס סכס סכס .
 15^e סכס סכס סכס סכס .
 15^e סכס סכס סכס סכס .
 16 סכס סכס סכס סכס .
 17 סכס סכס סכס סכס .
 18 סכס סכס סכס סכס :
 18^e סכס סכס סכס סכס .
 20^b סכס סכס סכס סכס .
 סכס סכס סכס סכס .
 סכס סכס סכס סכס .
 סכס סכס סכס סכס .
 סכס סכס סכס סכס .
 סכס סכס סכס סכס .

12^e סכס סכס סכס סכס .
 13 סכס סכס סכס סכס .
 14 סכס סכס סכס סכס .
 15 סכס סכס סכס סכס .
 15^e סכס סכס סכס סכס .
 15^e סכס סכס סכס סכס .
 16 סכס סכס סכס סכס .
 17 סכס סכס סכס סכס .
 18 סכס סכס סכס סכס :
 18^e סכס סכס סכס סכס .
 20^e סכס סכס סכס סכס .
 21 סכס סכס סכס סכס .
 22 סכס סכס סכס סכס .
 22^e סכס סכס סכס סכס .
 23 סכס סכס סכס סכס .

(fol. 8 verso.)

- 23^c Ample¹ in foolishness and lacking understanding,
 23^e Until there arose—let him have no memorial!—Jeroboam, the son of Nebat, who made [Israel to si]n.
 23^f And he gave unto Ephraim a stumbling-block,
 24^a And his sin was great exceedingly,
 24^b to drive them out [of] their land.
 25 and he sold himself to all evil.
 whose words were like a burning furnace.
 and by his jealousy² made them few in number.
 fires.
 he who is like thee may glory!
 and from Sheol, according to the will of the Lord;
 and honourable men [from] their beds;
 and a prophet to succeed in thy place;
 and judgements of vengeance in Horeb;
 and by troops of fire [into heaven];
 to make anger to cease before
 and to give understanding to the tr[ibes of Isra]el.

 and Elisha
 and he was learned in every utterance of his mouth.)

¹ In the Hebrew with a play on the name Rehoboam. ² 1 Kings 19, 10. 14. ³ Reading $\pi\omega\pi\tau$, as Θ . ⁴ Mal. 4, 5 seq. ⁵ Reading $\pi\omega\kappa$, as Θ & Σ . ⁶ With allusion to 2 Kings 2, 9, where the same phrase is rendered 'double portion': *δι.* a mouth—i. e. a portion—of two.

- 23^o λαοῦ ἀφροσύνην καὶ ἐλασσούμενον συνέσει
 23^f καὶ Ἰεροβοὰμ υἱὸν Ναβάτ, ὃς ἐξήμαρτεν τὸν Ἰσραὴλ
 24 καὶ ἐπληθύνθησαν αἱ ἁμαρτίαι αὐτῶν σφόδρα,
 25 καὶ πᾶσαν πονηρίαν ἐξεζήτησαν, ἕως ἐκδίκησις ἔλθῃ ἐπ' αὐτούς.) *ὁ μ. 426*
 καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκάετο·
 καὶ τῷ ζήλῳ αὐτοῦ ὀλιγοποίησεν αὐτούς·
 κατήγαγεν οὕτως τρεῖς πῦρ.
 καὶ τίς ὁμοίός σοι καυχᾶσθαι;
 καὶ ἐξ ἄδου ἐν λόγῳ Ὑψίστου·
 καὶ δεδοξασμένους ἀπὸ κλίνης αὐτῶν
 καὶ ἐν Χωρήθ κρίματα ἐκδικήσεως·
 καὶ προφήτας διαδόχους μετ' αὐτόν·
 ἐν ἄρματι ἵππων πυρίνων·
 κοπάσαι ὄργην πρὸ θυμοῦ
 καὶ καταστήσαι φυλὰς Ἰακώβ.
 καὶ γὰρ ἡμεῖς ζωὴν ζησομεθα.
 καὶ Ἐλειαῖε ἐνεπλήσθη πνεύματος αὐτοῦ,
- XLVIII. 1 καὶ ἀνέστη Ἰλλίας προφήτης ὡς πῦρ,
 2 ὃς ἐπήγαγεν ἐπ' αὐτοὺς λιμόν,
 3 ἐν λόγῳ Κυρίου ἀνέσχευεν οὐρανόν,
 4 ὡς ἐδοξάσθη, Ἰηλεῖα, ἐν τοῖς θαυμασίοις σου·
 5 ὁ ἐγείρας νεκρὸν ἐκ θανάτου
 6 ὁ καταγαγὼν βασιλεῖς εἰς ἀπωλίαν
 7 ἀκούων ἐν Σεινὰ ἐλεγμὸν
 8 ὁ χρίων βασιλεῖς εἰς ἀνταπόδομα,
 9 ὁ ἀναλημφθεὶς ἐν λαίλαπι πυρὸς
 10 ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιρούς,
 10^c καὶ ἐπιστρέφει καρδίαν πατρὸς πρὸς υἱόν
 11 μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν ἀγαπήσει
 κεκοσμημένοι,
 12 Ἰηλεῖα ὃς ἐν λαίλαπι ἐσκεπάσθη·

(fol. 8 verso.)

רחבעם הפריע¹ בע[צתו ע]ם :
 ירבעם בן נבט אשר ה[חטי]א א[ת]. . .
 24^b להריחם [מ]אדמתם :
 25 ולכל רעה התמכר² :
 ודבריו כתנור בוער :
 ובקנאתו המעיטם :
 אש
 אשר כ[מו]ך יתפאר :
 ומשאול כרצון יי :
 ונכבדים [מ]מטותם :
 ונביא תחליף תחתיך :
 ובחורב משפטי נק[ם] :
 ובגדודי אש
 להשביט אף לפנ[י] . . .
 ולהבין ש[ב]טי ישראל :
⁴ יא :
 [וא]ל[ישע]
 ונלמד בכל מוצא פיהו :

23^o רחב אולת וחסר בינה
 23^o עד אשר קם אל יהי לו זכר
 23^e ויתן לאפרים מכשול
 24^a ותגדל חטאתו מאד
 XLVIII. 1 עד אשר קם נביא כאש
 2 וישבר להם מטה לחם
 3 בדבר אל ע[צ]ר שמים
 4 מה נורא את[ה] אליהו
 5 המקים גוע ממות
 6 המוריד מלכים על שחת
 8 המושח מלא תשלומות
 7 והשמיע בסיני תוכחות
 9 הנלקח בסערה מעלה
 10 הכתוב נכון לעת³
 10^o להשיב לב אבות על בנים
 11 אשר ראך ומה . . .
 12 א[ל]י[הו]ן
 12^o פי ש[ני]ם אֶתֹתֶה הִרְבָּה

¹ Exod. 32, 25.

² 1 Kings 21, 20. 25 ; 2 Kings 17, 17.

³ Mal. 4, 5 sq.

⁴ Only the tail of the letter remains.

23^o רחב אולת וחסר בינה
 23^o עד אשר קם אל יהי לו זכר
 23^e ויתן לאפרים מכשול
 24^a ותגדל חטאתו מאד
 XLVIII. 1 עד אשר קם נביא כאש
 2 וישבר להם מטה לחם
 3 בדבר אל ע[צ]ר שמים
 4 מה נורא את[ה] אליהו
 5 המקים גוע ממות
 6 המוריד מלכים על שחת
 8 המושח מלא תשלומות
 7 והשמיע בסיני תוכחות
 9 הנלקח בסערה מעלה
 10 הכתוב נכון לעת³
 10^o להשיב לב אבות על בנים
 11 אשר ראך ומה . . .
 12 א[ל]י[הו]ן
 12^o פי ש[ני]ם אֶתֹתֶה הִרְבָּה

23^o רחב אולת וחסר בינה
 23^o עד אשר קם אל יהי לו זכר
 23^e ויתן לאפרים מכשול
 24^a ותגדל חטאתו מאד
 XLVIII. 1 עד אשר קם נביא כאש
 2 וישבר להם מטה לחם
 3 בדבר אל ע[צ]ר שמים
 4 מה נורא את[ה] אליהו
 5 המקים גוע ממות
 6 המוריד מלכים על שחת
 8 המושח מלא תשלומות
 7 והשמיע בסיני תוכחות
 9 הנלקח בסערה מעלה
 10 הכתוב נכון לעת³
 10^o להשיב לב אבות על בנים
 11 אשר ראך ומה . . .
 12 א[ל]י[הו]ן
 12^o פי ש[ני]ם אֶתֹתֶה הִרְבָּה

(fol. 8 recto.)

- 11 the Lord took away his transgression, and exalted his horn for ever,
 11^o [And ga]ve him the ordinance of the kingdom, and established his throne over Jerusalem.
 12 [And] among the people there arose none after him, an understanding son, dwelling securely.
 13 Solomon reigned in days of prosperity, and God gave rest to him round about,
 13^o Who established an house for his name, and set up a sanctuary for ever.
 14 How wast thou wise in thy youth! and didst make instruction to overflow¹ like the Nile:
 15 The earth and thou didst celebrate song in the height (?):
 17 With songs, proverbs, dark sayings, and figures, thou didst greatly move² the nations:
 18 Thou wast called by the glorious name, which is called over³ Israel,
 18^o And thou didst heap up gold as iron, and didst multiply silver like lead;
 19 But thou gavest thy loins unto women, and lettest them have dominion over thy body;
 20 So [thou] didst put a blemish upon thy glory⁴, and didst profane thy couch,
 20^o [To bring] wrath upon thy issue, and sighing upon thy bed; [arise].
 21 That [they should become] two tribes, and that out of Ephraim a kingdom of violence (might
 22 [Nevertheless] God forsaketh not mercy, nor letteth any of his words fall to the ground.
 22^o He will not [cut off from his chosen] progeny nor destroy them that [lo]ve him;
 and offspring,
 22^o So he gave unto [Jacob a remnant], and to [David]
 23 And Solomon slept and left of his [seed] af[ter him].

¹ i. e. ηὐρῆ, as S. Or ηὐρῆ didst overflow with instruction, as G.² Lit. move as with a tempest (cf. 2 Kings 6, 11).³ Deut. 28, 10, &c. See 1 Kings 8, 43, R.V. marg.; and cf. Sir. 36, 12 S.⁴ Cf. 44, 19 and 33, 22 S.G.

- 11 Κύριος ἀφείλεν τὰς ἀμαρτίας αὐτοῦ,
 11^o καὶ ἔδωκεν αὐτῷ διαθήκην βασιλείων
 12 μετὰ τοῦτον ἀνέστη
 13 Σαλωμῶν ἐβασίλευσεν ἐν ἡμέραις εἰρήνης,
 13^o ἵνα στήσῃ οἶκον ἐπ' ὀνόματι αὐτοῦ
 14 ὡς ἐσοφίσθης ἐν νεότητί σου,
 15 γῆν ἐπεκάλυψεν ἡ ψυχὴ σου,
 16 εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου,
 17 ἐν ὧδαῖς καὶ παροιμίαις καὶ παραβολαῖς
 18 ἐν ὀνόματι Κυρίου τοῦ θεοῦ,
 18^o συνήγαγες ὡς κασσίτερον τὸ χρυσίον,
 19 πᾶρανέκλινας τὰς λαγόνas σου γυναιξίν,
 20 ἔδωκας μῶμον ἐν τῇ δόξῃ σου,
 20^o ἐπαγαγεῖν ὀργὴν ἐπὶ τὰ τέκνα σου,
 21 γενέσθαι δίχα τυραννίδα
 22 ὃ δὲ Κύριος οὐ μὴ καταλίπῃ τὸ ἔλεος αὐτοῦ,
 22^o οὐδὲ μὴ ἐξαλείψῃ ἐκλεκτοῦ αὐτοῦ ἕκγονα,
 22^o καὶ τῷ Ἰακώβ ἔδωκεν κατάλιμμα,
 23 καὶ ἀνεπαύσατο Σαλωμῶν μετὰ τῶν πατέρων,
 καὶ ἀνύψωσεν εἰς αἰῶνα τὸ κέρας αὐτοῦ,
 καὶ θρόνον δόξης ἐν τῷ Ἰσραήλ.
 υἱὸς ἐπιστήμων, καὶ δι' αὐτὸν κατέλυσεν ἐν πλατυσμῶν
 ᾧ ὁ θεὸς κατέπαυσεν κυκλόθεν,
 καὶ ἐτοιμάσῃ ἁγίασμα εἰς τὸν αἰῶνα.
 καὶ ἐνεπλήσθης ὡς ποταμὸς συνέσεως.
 καὶ ἐνέπλησας ἐν παραβολαῖς αἰνιγμάτων
 καὶ ἠγαπήθης ἐν τῇ εἰρήνῃ σου
 καὶ ἐν ἔρμηνιά ἀπεθαύμασάν σε χῶραι
 τοῦ ἐπικεκλημένου θεοῦ Ἰσραήλ,
 καὶ ὡς μόλιβον ἐπλήθυνas ἀργύριον.
 καὶ ἐνεξουσιάσθης ἐν τῷ σώματί σου
 καὶ ἐβεβήλωσας τὸ σπέρμα σου,
 καὶ κατενύγη ἐπὶ τῇ ἀφροσύνῃ σου,
 καὶ ἐξ Ἐφράιμ ἄρξαι βασιλείαν ἀπειθῆ.
 καὶ οὐ μὴ διαφθαρῇ ἀπὸ τῶν ἔργων αὐτοῦ,
 καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ
 καὶ τῷ Δαυεὶδ ἐξ αὐτοῦ ῥίζαν.
 καὶ κατέλιπεν μετ' αὐτὸν ἐκ τοῦ σπέρματος αὐτοῦ

(fol. 8 recto.)

וירם לעולם קרנו :
 וכסאו הכין על ירושלם :
 בן משכיל¹ שוכן לבטח :
 ואל הניח לו מסביב :
 ויצב לעד מקרש :
 ותצף כיאר מוסר :
 ותקל[ם ב]מרומ שירה :
 עמים הסערתה :
 הנקרא על ישראל :
 וכעפרת הרבית כסף :
 ותמשילם בנויתך :
 ותחלל את יצועיך² :
 ואנחה על משכבך :
 ומאפרים ממלכת חמס :
 ולא יפיל מדבריו ארצה :
 [ואוה]ביו לא ישמיר :
 ול
 ויעזב אה[רין] 6 :

11 . . . יי העביר פשעו
 11^o [וית]ן לך חקת מלכת
 12 [ו]בַעַם אין עמד אחריו
 13 שלמה מלך בימי שלוח
 13^o אשר הכין בית לשמו
 14 מה חכמת בנעריך
 15 ארץ 7
 17 בשיר מ[ש]ל חידה ומליצה
 18 נקראת בשם הנכבר
 18^o ותצבר ככרזל זהב
 19 ותחן לנשים כסליך
 20 ו[ת]תן מום בכבודך
 20^o . . . אף על צאצאיך
 21 ל לשני שבטים
 22 . . . [א]ל לא ימוש חסד
 22^o לא ו נין ונכד
 22^o ויתן ל
 23 וישכב שלמה מִיָּו , ש³

¹ Prov. 10, 5. ² Gen. 49, 4. ³ The whole word looks most like מיושש (? מיושש made aged), or מיושש (מיושש in despair), but no verb ישש is quoted, and מיושש seems unsuited to the context.

11 ס'אפ /ב'א' עבד לו ס'אפ'ס'א
 11^o ס'אפ'ס'א לו ס'אפ'א' ס'אפ'א'א
 13 ס'מ' כ'א'ו'ס' ח'א'ל'א' א'א' כ'ע'ל'א' ע'ב'ד'א'
 13^o ס'א'פ'א' ו'נ'ב'ל' ח'א'ל'א' ל'ע'ב'ד'א' ל'ל'ל'א'
 14 ס'ע'ל' ס'מ'מ' ו'ס'א' ח'א'ל'א'א' ע'ב'ד'א' . . .
 16 ח'ב'ל' ח'א'ל'א' ו'ס'מ'א' ח'א'ל'א' ע'ב'ד'א' ע'ב'ד'א'
 17 ח'א'ל'א' ח'א'ל'א' ו'ס'מ'א' ח'א'ל'א'
 18 ס'א'ל'א'א' ח'ע'ב'ד'א' ו'א'ב'א' . . . ו'ס'א' ו'ס' א'מ'א'
 18^o ס'א'פ'א' א'פ'י' א'ב'א' ו'ס'א'
 19 ס'א'פ'א' ח'א'ל'א' ל'ס'מ'ע'א'
 20 ס'א'פ'א' ח'א'ל'א' כ'א'מ'ע'א'
 20^o ח'ע'ב'ד'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א'
 21 ח'ע'ב'ד'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א'
 22 ס'א'פ' א'ב'א' ל'א' ע'ב'ד'א' ל'ע'ב'ד'א'
 22^o ס'א'ל'א' ח'א'ל'א' ו'ס'א'פ'א' . . .
 22^o ס'א'ל'א' ח'א'ל'א' ח'ע'ב'ד'א' ח'א'ל'א'
 23 ס'מ'מ' כ'א'ו'ס' ח'א'ל'א' :

11 ס'א'פ' א'ב'א' ע'ב'ד' לו ס'א'פ'א'א
 11^o ס'א'פ'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א'
 13 ס'מ'מ' כ'א'ו'ס' ח'א'ל'א' א'א' כ'ע'ל'א' ע'ב'ד'א'
 13^o ס'א'פ'א' ו'נ'ב'ל' ח'א'ל'א' ל'ע'ב'ד'א' ל'ל'ל'א'
 14 ס'ע'ל' ס'מ'מ' ו'ס'א' ח'א'ל'א'א' ע'ב'ד'א' . . .
 16 ח'ב'ל' ח'א'ל'א' ו'ס'מ'א' ח'א'ל'א' ע'ב'ד'א' ע'ב'ד'א'
 17 ח'א'ל'א' ח'א'ל'א' ו'ס'מ'א' ח'א'ל'א'
 18 ס'א'ל'א'א' ח'ע'ב'ד'א' ו'א'ב'א' . . . ו'ס'א' ו'ס' א'מ'א'
 18^o ס'א'פ'א' א'פ'י' א'ב'א' ו'ס'א'
 19 ס'א'פ'א' ח'א'ל'א' ל'ס'מ'ע'א'
 20 ס'א'פ'א' ח'א'ל'א' כ'א'מ'ע'א'
 20^o ח'ע'ב'ד'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א'
 21 ח'ע'ב'ד'א' ח'א'ל'א' ח'א'ל'א' ח'א'ל'א'
 22 ס'א'פ' א'ב'א' ל'א' ע'ב'ד'א' ל'ע'ב'ד'א'
 22^o ס'א'ל'א' ח'א'ל'א' ו'ס'א'פ'א' . . .
 22^o ס'א'ל'א' ח'א'ל'א' ח'ע'ב'ד'א' ח'א'ל'א'
 23 ס'מ'מ' כ'א'ו'ס' ח'א'ל'א' :

(fol. 7 verso.)

- 19 And at the time of his resting upon his (last) bed, he called the Lord and his anointed to witness, (saying,)
 19^o From [whom] have I [taken] a ransom or a secret gift¹? and no man answered against him.
 19^o Also till the time of his end he was found prudent in the sight of the Lord and in the sight of all living.
 20 And even after his death he was sought, and declared to the king his ways, 20^o and lifted up his voice
 from the earth in prophecy.

- XLVII. 1 Moreover after him rose up Nathan,
 2 For like fat separated² from the holy (offering),
 3 He mocked at lions as at a kid,
 4 In his youth he smote a mighty man,
 4^o When he swung his hand upon the sling,
 5 For he called unto God Most High,
 5^o To thrust away the man skilled in battles,
 6 Therefore the daughters sang of him,
 6^o When he had put on the diadem he fought,
 7^b And set nakedness⁴ among the Philistines,
 8 In all his works he gave thanks
 8^o With his whole heart loving him that made him,
 9 Stringed instruments of song (he set⁵) be[fore
 the altar],
 10
 10^o While [they pr]aised his holy name,

- to stand before David.
 so was David (separated) from Israel.
 and at bears as at the herds of Bashan.
 and took away an everlasting [reproach],
 and brake the pr[id]e of Goliath.
 and he put strength in his right hand,
 and to exalt the horn of his people,
 and titled him with ten thousand³.
 7 and subdued the adversary round about ;
 and brake [their h]orn in pieces unto this day.
 to God Most High [with words of gl]ory,
 and every [day]
 and the sound of [. . . and of har]ps⁶ he set in
 order.
 [year by y]ear.
 the sanctuary⁷ resounded before the morning.

¹ Perhaps סַלְוָן a pair of sandals; cf. Ⓞ here, and in 1 Sam. 12, 3. ² Lit. lifted off; see Lev. 4, 8, 10, 19, &c. ³ See 1 Sam. 18, 7. ⁴ סַרְוָן (?) for סַרְוָן. ⁵ So the marg. adds. ⁶ Marg. harp. The vertical note has, He made a sweet sound of melody. ⁷ This is written above the word judgement.

- 19 καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι Κυρίου καὶ χριστοῦ 19^o Χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα* καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος.
 20 καὶ μετὰ τὸ ὑπνώσαι αὐτὸν προεφήτευσεν καὶ ὑπέδειξεν βασιλεί τὴν τελευταίην αὐτοῦ, 20^o καὶ ἀνύψωσεν ἐκ γῆς τὴν φωνὴν αὐτοῦ ἐν προφητείᾳ, ἐξαλείψαι ἀνομίαν λαοῦ.
 XLVII. 1 καὶ μετὰ τοῦτον ἀνέστη Ναθὰν
 2 ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου,
 3 ἐν λέουσιν ἔπαιζεν ὡς ἐν ἐρίφοις,
 4 ἐν νεότητι αὐτοῦ οὐχὶ ἀπέκτεινεν γίγαντα,
 4^o ἐν τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης
 5 ἐπεκαλέσατο γὰρ Κύριον τὸν ὑψιστον,
 5^o ἐξᾶραι ἄνθρωπον ἐν πολέμῳ·
 6 οὕτως ἐν μυριάσιν ἐδόξασεν αὐτόν,
 6^o ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης.
 7^b καὶ ἐξουδένωσεν Φυλιστιεῖμ τοὺς ὑπεναντίους
 8 ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν
 8^o ἐν πάσῃ καρδίᾳ αὐτοῦ ἔμνησεν
 9 καὶ ἔστησεν ψαλτῶδους κατέναντι τοῦ θυσιαστηρίου,
 10 ἔδωκεν ἐν ἑορταῖς εὐπρέπειαν,
 10^o ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ
- προφητεύειν ἐν ἡμέραις Δαυεὶδ.
 οὕτως Δαυεὶδ ἀπὸ τῶν υἱῶν Ἰσραήλ.
 καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι προβάτων.
 καὶ ἐξῆρεν ὄνειδισμὸν ἐκ λαοῦ
 καὶ καταβαλεῖν γαυρίαμα τοῦ Γολιάθ;
 καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος,
 ἀνυψώσει κέρας λαοῦ αὐτοῦ.
 καὶ ἤνευσεν αὐτὸν ἐν εὐλογίαις Κυρίου
 7 ἐξέτριψεν γὰρ ἐχθροὺς κυκλόθεν,
 ἕως σήμερον συνέτριψεν αὐτῶν κέρας.
 ἀγίῳ Ὑψίστῳ, ῥήματι δόξης·
 καὶ ἠγάπησεν τὸν ποιήσαντα αὐτόν.
 καὶ ἐξ ἤχους αὐτῶν γλυκαίνειν μέλη·
 καὶ ἐκόσμησεν καιροὺς μέχρι συντελείας,
 καὶ ἀπὸ πρωῒ ἠχεῖν τὸ ἅγισμα.

(fol. 7 recto.)

- 6^a [Yea], because he followed fully after God,
 7^b [H]e, and Caleb the son of Jephunneh,
 7^d To turn away wrath from the congregation,
 8 Therefore¹ they also, two alone, were reserved²,
 8^c To bring them into their inheritance,
 9 And he gave strength unto Caleb,
 9^c To make him³ to tread upon the high places of
 the land,
 10 That all the seed of Jacob might know
 11 Also the judges every one by his name,
 11^c And who drew not back from (following) after
 God—
 12 The lover⁴ of his people, & acceptable to his Maker,
 12^c A nazirite of the Lord in prophecy,
 13^e [The pro]phet of God established a kingdom,
 14 By [his law he com]manded the congregation,
 15 By . . . he was [san]ctified a gazer (prophet),
 16 He also [called] unto God,
 16^c When he offered up [a sucking lamb¹⁰],
 17^b With a mighty crash his voice was heard, 18 and he subdued the garrisons of the foe, and des[troy]ed
 all the lords of the Philistines.

¹ Reading יל. ² ? ילנ were delivered (G S). ³ Reading יכררר, or (Jer. 39, 14) יר—. ⁴ פנ for נפ; cf. G S.
⁵ ? ? אהב beloved by. ⁶ אהמח for אהמח, with a play on the name Samuel; cf. 1 Sam. 1, 28. ⁷ 1 Sam. 9, 16. 2 Sam.
 5, 2, R. V. marg. ⁸ Or perhaps אהח (as a seer); cf. G, and 1 Sam. 3, 20. 9, 19. ⁹ Perhaps יכרר. ¹⁰ 1 Sam. 7, 9.

- 6^a καὶ γὰρ ἐπηκολούθησεν ὀπίσω Δυνάστου.
 7^b αὐτὸς καὶ Χαλὲβ υἱὸς Ἰεφοννή,
 7^d κωλύσαι λαὸν ἀπὸ ἁμαρτίας
 8 καὶ αὐτοὶ δύο ὄντες διεσώθησαν
 8^c εἰσαγαγεῖν αὐτοὺς εἰς κληρονομίαν,
 9 καὶ ἔδωκεν ὁ κύριος τῷ Χαλὲβ ἰσχύν,
 9^c ἐπιβῆναι αὐτὸν ἐπὶ ὕψος τῆς γῆς,
 10 ὅπως ἴδωσιν πάντες οἱ υἱοὶ Ἰσραὴλ
 11 καὶ οἱ κριταί, ἕκαστος τῷ αὐτοῦ ὀνόματι,
 11^c καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ Κυρίου,
 12 τὰ ὅσα αὐτῶν ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν,
 13 ἠγαπημένος ὑπὸ κυρίου αὐτοῦ
- 13^c προφήτης Κυρίου κατέστησεν βασιλέα,
 14 ἐν νόμῳ Κυρίου ἔκρινεν συναγωγὴν,
 15 ἐν πίστει αὐτοῦ ἠκριβάσθη προφήτης,
 16 καὶ ἐπεκαλέσατο τὸν κύριον δυνάστην,
 16^c ἐν προσφορᾷ ἄρνος γαλαθηνοῦ
 17^b καὶ ἐν ἤχῳ μεγάλῳ ἀκουστὴν ἐποίησεν τὴν φωνὴν αὐτοῦ, 18 καὶ ἐξέτριψεν ἠγουμένους Τυρίων καὶ
 πάντας ἄρχοντας Φυλιστιεῖμ.
- 7 καὶ ἐν ἡμέραις Μωσέως ἐποίησεν ἔλεος,
 ἀντιστήναι ἔναντι ἐχθροῦ,
 καὶ κοπάσαι γογγυσμὸν πονηρίας.
 ἀπὸ ἑξακοσίων χιλιάδων πεζῶν,
 εἰς γῆν ῥέουσιν γάλα καὶ μέλι.
 καὶ ἕως γήρους διέμεινεν αὐτῷ,
 καὶ τὸ σπέρμα αὐτοῦ κατέσχευεν κληρονομίαν
 ὅτι καλὸν τὸ πορεύεσθαι ὀπίσω Κυρίου.
 ὅσων οὐκ ἐξεπόρευσεν ἡ καρδία
 εἴη τὸ μνημόσυνον αὐτῶν ἐν εὐλογίαις
 καὶ τὸ ὄνομα αὐτῶν ἀντικαταλασσόμενον ἐφ'
 υἱοῖς δεδοξασμένων αὐτῶν.
- καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ
 καὶ ἐπεσκέψατο Κύριος τὸν Ἰακώβ.
 καὶ ἐγνώσθη ἐν πίστει αὐτοῦ πιστὸς ὁράσεως.
 ἐν τῷ θλίψαι ἐχθροὺς αὐτοῦ κυκλόθεν,
 17 καὶ ἐβρόντησεν ἀπ' οὐρανοῦ Κύριος,

(fol. 6 verso.)

23^c In his jealousy for the God of all,23^e Whose heart made him willing,

24 Therefore for him also did he establish an ordinance,

24^c Which should be to him and to his seed,

25 Also his covenant (was) with David

25^c An inheritance of fire in presence of his glory25^e And now bless ye the Lord, the good,26 And given you wisdom of heart, 26^c that your goodness [and] your [mig]ht be not forgotten through perpetual generations.

XLVI. 1 A mighty man of valour was Joshua the son of Nun,

1^c Who was formed that there might be in his days1^e To execute vengeance upon the enemy,

2 How glorious was he when he stretched out his hand,

3 Who was he that could stand before him?

4 Did not the sun stand still by his hand,

5 For he called unto God Most High,

5^c And God Most High answered him with stones

6

6^c That every banned nation² [might kn]ow¹ Jos. 10, 11.² For the idea, see Deut. 7, 2. Jos. 10, 40. 11, 12. 20, &c.; for the expression, cf. Is. 34, 5.23^c ἐν τῷ ζηλωσῶσαι αὐτὸν ἐν φόβῳ Κυρίου23^e ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ

24 διὰ τοῦτο ἐστάθη αὐτῷ διαθήκη εἰρήνης,

24^c ἵνα αὐτῷ ἦ καὶ τῷ σπέρματι αὐτοῦ

25 καὶ διαθήκην τῷ Δαυεὶδ

25^c κληρονομία βασιλείως υἱοῦ ἐξ υἱοῦ μόνου,

26 δῶκε ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν,

26^c ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν,

XLVI. 1 κραταιὸς ἐν πολέμοις Ἰησοῦς Ναυή,

1^c ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ1^e ἐκδικῆσαι ἐπεγειρομένους ἐχθρούς,

2 ὡς ἐδοξάσθη ἐν τῷ ἐπάραι χεῖρας αὐτοῦ

3 τίς πρότερον αὐτοῦ οὕτως ἔστη;

4 οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,

5 ἐπεκαλέσατο τὸν ὑψιστὸν δυνάστην

5^c καὶ ἐπήκουσεν αὐτῶν μέγας Κύριος

6 κατέρραξεν ἐπ' ἔθνος πόλεμον,

6^c ἵνα γνῶσιν ἔθνη πανοπλίαν αὐτῶν,

and stood in the breach of his people.

and he made atonement for the children of Israel.

a covenant of peace to maintain the sanctuary;

an high priesthood for ever.

the son of Jesse, of the tribe of Judah.

was the inheritance of Aaron unto all his seed.

who hath crowned you with glory;

that the Lord watched their battles.

the minister of Moses in prophecy,

a great salvation to his chosen ones;

and to give Israel his inheritance.

when he swung the javelin against the city!

for he fou[ght] the battles of the Lord.

so that one day [became two]?

when he was pressed upon [round about].

of [hail and coa]ls [of fir]e;

and in [the descent¹]

that the Lord watched their battles.

καὶ στήσαι αὐτὸν ἐν τροπῇ λαοῦ

καὶ ἐξιλάσατο περὶ τοῦ Ἰσραήλ.

προστάτην ἀγίων καὶ λαῶ αὐτοῦ,

ἱερωσύνης μεγαλείου εἰς τοὺς αἰῶνας.

υἱῷ ἐκ φυλῆς Ἰούδα,

κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ.

κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ,

καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν.

καὶ διάδοχος Μωσῆ ἐν προφητείαις,

μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ,

ὅπως κληρονομήσῃ τὸν Ἰσραήλ.

καὶ τῷ ἐκκλίνειν ῥομφαίαν ἐπὶ πόλεις.

τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπήγαγεν

καὶ μία ἡμέρα ἐγενήθη πρὸς δύο;

ἐν τῷ θλίψαι αὐτὸν ἐχθροὺς κυκλόθεν·

ἐν λίθοις χαλάζης δυνάμειος κραταιᾶς·

καὶ ἐν καταβάσει ἀπάλεσεν ἀνθεστηκότας,

ὅτι ἐναντίον Κυρίου ὁ πόλεμος αὐτοῦ·

(fol. 6 verso.)

| | |
|--|---|
| <p>ויעמד בפרץ¹ עמו: ויכפר על בני ישראל²: ברית שלום³ לכלכל מקדש: כהונה גדולה עד עולם: בן ישי למטה יהודה: נחלת אהרן לכל זרעו: המעטר אתכם כבוד: 26 ויתן לכם חכמת לב⁴ 26^c למען לא ישכח טובכם [ונב] ורתכם לדורות עולם: משרת משה בנבואה: תשועה גדלה לבחיריו: ולחנחיל את ישראל: בהניפו כידון⁴ על עיר: כי מלחמות יי נל[חם]: יום אחד: כאכפה ל[ו]: ל ש: יָב: כי צופה יי מלחמתם:</p> | <p>23^c בקנאו לאלוה כל 23^c אשר נדבו לבו 24 לכן גם לו הקים חק 24^c אשר תהיה לו ולזרעו 25 וגם בריתו עם דוד 25^c נחלת אש לפני כבודו 25^c ועתה ברכו נא את יי הטוב XLVI. 1 גבור בן חיל יהושע בן נון 1^c אשר נוצר להיות בימיו 1^c להנקם נקמי אויב 2 מה נהדר בנטותו יד 3 מי הוא לפניו יתיצב 4 הלא בידו עמד השמש 5 כי קרא אל אל עליון 5^c ויענהו אל עליון באבני 6 ל: 6^c למען [דע]ת כל גוי חרם</p> |
|--|---|

¹ Ps. 106, 23.

² Num. 25, 7–13.

³ Num. 25, 12.

⁴ Jos. 8, 18, 26.

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| <p>סכב איהא¹. סזממ כגסזכגל חכמל 23^f סכגל חל איהא: ? נחל בה סכמל. סמסל זכגל לחכמ. כ איהא. סמסל זלזס? בה סגזכגס</p> | <p>23^c חגילא ? לח חכמל 24 סגל אסל חכמל מל בה איהא. 24^c סגסל בה סגזכגס 25 סל איהא? 25^c סמסל ? סמסל חכמל סמסל. 25^c סמסל חכמל 26 ? סמסל חכמל סמסל? איהא? חכמל חכמל סמסל. 26^c סגל ולא סגל איהא. סמסל סמסל? XLVI. 1 איהא? סמסל סמסל סמסל? 1^c סמסל סמסל 1^c סמסל סמסל סמסל סמסל? 2 סמסל איהא סמסל סמסל סמסל? 3 סמסל סמסל סמסל סמסל? 4 סגל? סמסל סמסל? 5 סגל? איהא סמסל סמסל? 5^c סמסל סמסל 6 סמסל חל סמסל 6^c סמסל סמסל סמסל סמסל?</p> |
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(fol. 6 recto.)

- 14 His meal-offering should be wholly burnt,
 15 And Moses filled his hand¹,
 15^c And it was unto him an everlasting covenant,
 15^e To minister and to execute the priest's office
 unto him,
 16 And he chose him out of all living,
 16^c And to burn a sweet savour and a memorial²,
 17 And he gave him his commandments,
 17^c So he taught his people statutes,
 18 But strangers were incensed against him,
 18^c The men of Dathan and Abiram,
 19 And the Lord saw it and was angered,
 19^c And he brought upon them a sign,
 20 And [he increased] to Aaron his glory,
 20^c The holy f[irst-fruits³] he gave to him for bread,
 20^d they should divide,
 22 Only [in the land of his people] he should not inherit,
 22^c The fire-offerings of the Lord [should be their
 portion and their inheritance]
 23 Moreover Phinehas, the son of Eleazar,

¹ i.e. consecrated him; see Exod. 28, 41. Lev. 8, 33, R.V.² Lev. 2, 2, &c.³ Supplying [πρωκ]ῆ.

- 14 θυσίαν αὐτοῦ ὅλοκαρπωθήσονται
 15 ἐπλήρωσεν Μωϋσῆς τὰς χεῖρας
 15^c ἐγενήθη αὐτῷ εἰς διαθήκην αἰώνιον,
 15^e λειτουργεῖν αὐτῷ ἅμα καὶ ἱερατεύειν,
 16 ἐξελέξατο αὐτὸν ἀπὸ παντὸς ζῶντος,
 16^c θυμίαμα καὶ εὐωδίας εἰς μνημόσυνον,
 17 ἔδωκεν αὐτὸν ἐν ἐντολαῖς αὐτοῦ,
 17^c διδάξαι τὸν Ἰακώβ τὰ μαρτύρια,
 18 ἐπισυνέστησαν αὐτῷ ἀλλότριοι
 18^c ἄνδρες οἱ περὶ Δαθὰν καὶ Ἀβειρῶν
 19 εἶδεν Κύριος καὶ οὐκ εὐδόκησεν,
 19^c ἐποίησεν αὐτοῖς τέρατα,
 20 καὶ προσέθηκεν Ἰακώβ δόξαν,
 20^c ἀπαρχὰς πρωτογεννημάτων ἐμέρισεν αὐτοῖς,
 21 καὶ γὰρ θυσίας Κυρίου φάγονται,
 22 πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει,
 23 καὶ Φινεὲς υἱὸς Ἐλεαζάρ

- and every day twice continually,
 and anointed him with the holy oil,
 and to his seed as the days of heaven,
 and to bless his people in his name,
 to bring near the burnt-offering and the fat pieces;
 and to make atonement for the children of Israel,
 and made him to have authority over statute and
 judgement.
 and judgements unto the children of Israel,
 and were jealous of him in the wilderness; [anger,
 and the congregation of Korah in the violence of their
 and consumed them in the heat of his anger:
 and devoured them with his flaming fire,
 and gave him his inheritance;
 21^a that they should eat the fire-offerings of the Lord;
 21^b and (they should be) a gift to him and to his seed;
 and amongst them he should not divide an inheritance;
 Israel.
 in might

- καθ' ἡμέραν ἐνδελεχῶς δὶς.
 καὶ ἔχρισεν αὐτὸν ἐν ἐλαίῳ ἁγίῳ·
 καὶ ἐν τῷ σπέρματι αὐτοῦ ἐν ἡμέραις οὐρανοῦ,
 καὶ εὐλογεῖν τὸν λαὸν αὐτοῦ ἐν τῷ ὀνόματι.
 προσαγαγεῖν κάρπωσιν Κυρίου,
 ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου.
 ἐξουσίαν ἐν διαθήκαις κριμάτων,
 καὶ ἐν νόμῳ αὐτοῦ φωνῆσαι Ἰσραὴλ.
 καὶ ἐζήλωσαν αὐτὸν ἐν τῇ ἐρήμῳ,
 καὶ ἡ συναγωγὴ Κόρε ἐν θυμῷ καὶ ὀργῇ·
 καὶ συνετελέσθησαν ἐν θυμῷ ὀργῆς·
 καταναλώσαι ἐν πυρὶ φλογὸς αὐτοῦ.
 καὶ ἔδωκεν αὐτῷ κληρονομίαν·
 ἄρτον πρώτοις ἠτοίμασεν πλησμονήν·
 ὅς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι αὐτοῦ.
 καὶ μερὶς οὐκ ἔστιν αὐτῷ ἐν λαῷ,
 αὐτὸς γὰρ μερὶς σου, κληρονομία.
 τρίτος εἰς δόξαν,

(fol. 6 recto.)

וכל יום תמיד פעמים:
 וימשחהו בשמן הקדש:
 ולזרעו כימי שמים³:
 ולברך את עמו בשמו:
 להניש עלה וחלבים:
 ולכפר על בני ישראל:
 וימשילהו בחוק ומשפט:
 ומשפט את בני ישראל:
 ויקנאו בו במדבר:
 ועדת קרח בעוזו אפם:
 ויכלם בחרון אפו:
 ויאכלם בשביב⁶ אשו:
 ויתן לו נחלתו:
 21^a אשי יי יאכלון⁸:
 21^b ומתנה לו ולזרעו:
 ובתוכם לא יחלק נחלה:
 יִשְׂרָאֵל:
 בנברה . ה . . .

14 [מנ]חתו כליל תקטר¹
 15 [וי]מלא משה את ידו²
 15^c ותחי לו ברית עולם
 15^c לשרת ולכהן לו
 16 ויבחר בו מכל חי
 16^c ולהקטיר ריח נוחח ואוכרה⁴
 17 ויתן לו מצותיו
 17^c וילמד את עמו חק
 18 ויחרו⁵ בו זרים
 18^c אנשי דתן ואבירם
 19 וירא יי ויתאנף
 19^c ויבא להם אות
 20 ו לאהרן כבודו
 20^c קָדֵשׁ נָתַן לֹו לַחֵם
 20^d [וי]חלקו
 22 אך לא ינחל
 22^c אשי יי [וי] ל ל⁹
 23 וגם פינחס [ב]ן אלעזר

¹ Lev. 6, 15.

² Lev. 8, 33.

³ Ps. 89, 30.

⁴ Lev. 2, 2.

⁵ Is. 41, 11. 45, 24.

⁶ Job 18, 5.

⁷ Or possibly ה or ח.

⁸ Deut. 18, 1^b.

⁹ Deut. 18, 1. Jos. 13, 14.

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15 סמסמס סמסמס סמסמס
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18 סמסמס סמסמס סמסמס
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22 סמסמס סמסמס סמסמס
 22^c סמסמס סמסמס
 23 סמסמס סמסמס סמסמס

(fol. 5 verso.)

- 5 And made him to hear his voice,
 5^c And set¹ a commandment in his hand,
 5^e To teach in² Jacob his statutes,
 6 And he exalted a holy man, even Aaron of the
 tribe of Levi,
 7^b And put majesty upon him³,
 7^d And he girded him about (as) with the towering
 horns of a wild-ox⁵,
 8 And he clothed him with the perfection of adornment⁷,
 8^c The breeches, the coats, and the robe,
 9^b And pomegranates, a multitude round about,
 9^d To make the sound⁸ of him to be heard in the
 inmost temple,
 10 Holy garments, of gold, blue, and purple,
 10^c The breastplate of judgement, the ephod, and
 the waist-cloth,
 11^b Pleasant stones upon the breast-plate,
 11^d Every precious stone for a memorial with graven
 writing,
 12 The crown of pure gold, the robe, and the mitre,
 12^c Majesty, glory, and the praise of strength,
 13 Be[fore them were no]t [any such],
 13^c He [trusted him and] his sons after this manner,

¹ Marg. and gave. ² Marg. unto. ³ Marg. gave him his majesty. ⁴ Marg. in blessing. ⁵ So text; but the idea seems incongruous. ? רַחֲמַיִם , with lofty adornment, or (marg.) with beauteous adornment; cf. U . ⁶ So text; but 'bells' seems a faulty anticipation of verse 9^a. Marg. הַשָּׁמַיִם is obscure. ⁷ Marg. his adornment. ⁸ Exod. 28, 35. At verse 9^a the margin has in Persian: $\text{این نوشت تا آورد بود}$ 'This MS. reached thus far.' ⁹ Exod. 28, 36.

- 5 ἠκούτισεν αὐτὸν τῆς φωνῆς αὐτοῦ,
 5^c καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς,
 5^e διδάξαι τὸν Ἰακώβ διαθήκην
 6 Ἀαρὼν ἕψωσεν ἅγιον ὅμοιον αὐτῷ ἀδελφὸν αὐτοῦ
 ἐκ φυλῆς Λευεί·
 7^b καὶ ἔδωκεν αὐτῷ ἱερατίαν λαοῦ·
 7^d καὶ περιέζωσεν αὐτὸν περιστολὴν δόξης·
 8 ἐνέδυσεν αὐτὸν συντέλειαν καυχήματος,
 8^c περισκελῆ καὶ ποδήρη καὶ ἐπωμίδα·
 9^b χρυσοῖς κώδωσιν πλείστοις κυκλόθεν,
 9^d ἀκουστὸν ποιῆσαι ἦχον ἐν ναῷ
 10 στολῇ ἁγίᾳ, χρυσῷ καὶ ὑακίνθῳ
 10^c λογίῳ κρίσεως, δῆλοις ἀληθείας,
 11^b λίθοις πολυτελέσι γλύμματος σφραγίδος,
 11^d εἰς μνημόσυνον ἐν γραφῇ κεκολαμμένη
 12 στέφανον χρυσοῦν ἐπάνω κιδάρεως,
 12^c καύχημα τιμῆς, ἔργον ἰσχύος,
 13 ὥραία πρὸ αὐτοῦ οὐ γέγονεν τοιαῦτα,
 13^c πλὴν τῶν υἱῶν αὐτοῦ μόνον,

- and caused him to draw near into the thick darkness;
 even the law of life and understanding;
 and his testimonies and judgements unto Israel.
 7 and set him for an everlasting ordinance;
 and he ministered unto him in his glory⁴.
 and clothed him with bells⁶.
 and adorned him with glory and strength;
 9 and [compassed him] with bells,
 to make music with his steps;
 for a memorial to the children of his people.
 the work of the designer:
 11 and scarlet, the work of the weaver;
 the engravings of a signet with settings;
 according to the number of [the tribes of Is]rael;
 and the plate⁹, [having engraven on it, as on a sig-
 net,] Holiness;
 the desire [of the eyes, and the perfection of b]eauty.
 and no] stranger [should put them on for ever].
 and thus (should) his sons (do) throughout their
 generations;

- καὶ εἰσήγαγεν αὐτὸν εἰς τὸν γρόφον,
 νόμον ζωῆς καὶ ἐπιστήμης,
 καὶ κρίματα αὐτοῦ τὸν Ἰσραήλ.
 7 ἔστησεν αὐτὸν διαθήκην αἰῶνος,
 ἐμακάρισεν αὐτὸν ἐν εὐκοσμίᾳ,
 καὶ ἐστερέωσεν αὐτὸν σκεύεσιν ἰσχύος,
 9 καὶ ἐκύκλωσεν αὐτὸν ῥοίσκοις,
 ἠχῆσαι φωνῆν ἐν βήμασιν αὐτοῦ,
 εἰς μνημόσυνον υἱοῖς λαοῦ αὐτοῦ·
 καὶ πορφύρα, ἔργων ποικιλτοῦ,
 11 κεκλωσμένη κόκκῳ, ἔργῳ τεχνίτου,
 ἐν δέσει χρυσοῦ, ἔργῳ λιθουργοῦ,
 κατ' ἀριθμὸν φυλῶν Ἰσραήλ·
 ἐκτύπωμα σφραγίδος ἁγιάσματος,
 ἐπιθυμήματα ὀφθαλμῶν κοσμούμενα.
 ἕως αἰῶνος οὐκ ἐνεδύσατο ἀλλογενῆς
 καὶ τὰ ἔκγονα αὐτοῦ διὰ παντός.

(fol. 5 verso.)

| | | |
|--|---|---------|
| | 5 וישמיעהו את קולו | |
| | 5 ^o וישם בידו מצוה | ויהן |
| | 5 ^o ללמד ביעקב חקיו | ל' |
| | 6 וירם קדוש את אהרן למטה לו | |
| | 7 ^b ויתן עליו הוד | לו הודו |
| | 7 ^d ויאורהו בתועפות ראם ¹ | תואר |
| | 8 וילבישהו כליל תפארת | תפארתו |
| | 8 ^o מכנסים כתנות ומעיל | |
| | 9 ^b ורמונים המון סביב | |
| | 9 ^d להשמיע בדביר קולו | |
| | 10 בגדי קדש זהב תכלת וארגמן | |
| | 10 ^o חשן משפט אפוד ואזור | |
| | 11 ^b אבני חפץ ⁵ על החשן | |
| | 11 ^d כל אבן יקרה לזכרון בכתב חרות ⁷ | |
| | 12 עטרת פז מעיל ומצנפת | |
| | 12 ^o חוד כבוד ותהלת עז | |
| | 13 ל[פנ]י[חם] ל[א] | |
| | 13 ^o הא . . . לבניו כזה ¹⁰ | |
| 7 וישמחו לחק עולם: | | |
| 7 וישרתהו בכבודו: | | |
| 9 ויקיפהו פעמונים ² : | | |
| 11 ושני תולעת מעשה אורג ⁴ : | | |
| 12 וצייץ קדש ⁸ : | | |
| 13 וכן בניו לרורותם: | | |

ברכה
תעשה
אין נכתב תא אורג

¹ Num. 23, 22. 24, 8. ² Exod. 28, 33. ³ Exod. 28, 6. 15. ⁴ Exod. 39, 22. ⁵ Is. 54, 12.
⁶ Exod. 25, 7, &c. ⁷ Exod. 32, 16. ⁸ Exod. 28, 36. ⁹ Probably [ל]נצח יעשם; see 40, 4 and 47, 6. The MS. does not seem to permit of לבשם.
¹⁰ From the traces remaining of the bottoms of letters, this may be להמין לו ולבניו כזה.

| | |
|----------------------------------|---|
| 5 ^b ספוכו לחפלו. | 5 ^o ספוקו ספוכו |
| ספוכו ספוכו ספוכו ספוכו ספוכו. | 5 ^o ספוכו ספוכו ספוכו ספוכו ספוכו. |
| 7 ספוכו ספוכו ספוכו ספוכו ספוכו. | 6 ספוכו ספוכו ספוכו ספוכו ספוכו. |
| ספוכו ספוכו ספוכו ספוכו ספוכו. | 7 ^b ספוכו ספוכו ספוכו ספוכו ספוכו. |
| ספוכו ספוכו ספוכו ספוכו ספוכו. | 8 ספוכו ספוכו ספוכו ספוכו ספוכו. |

(fol. 5 recto.)

- 17 Noah the righteous was found perfect,
 17^o For his sake was there a remnant,
 18 By an everlasting sign was it made² with him,
 19 Abraham was the father of a multitude of nations,
 20 Who kept the commandment of the Most High,
 20^c In his flesh he made him an ordinance,
 21 Therefore he promised him with an oath,
 21^e To cause them to inherit [from se]a to sea,
 22 To Isaac also did he raise up a son⁴,
 22^c He gave him (?)⁵ the covenant of every ancestor,
 23^b And he confirmed him in the blessing⁶,
 23^d And he set him in tribes,
 23^f [And he brought ou]t of him a man,
 XLV. 1 [A man beloved of] God and men,
 2 [And G]od⁹ glorified him,
 3 By [his words¹¹],
 3^o And gave him a charge⁸ unto [his people],
 4 For his faithfulness and meekness,

¹ See Glossary. ² Marg. he made (it). ³ Marg. spot. ⁴ Marg. did he confirm it likewise. ⁵ For ὁ πρῶ.
⁶ Marg. titled him with the birthright. ⁷ Marg. and one who found. The other MS. probably read ἰσὴν ἠμ in the first half
⁸ Or whom he remembered (ἰσὴν) unto good; cf. Neh. 5, 19, 13, 31. ⁹ Marg. and the Lord glorified him. ¹⁰ Marg.
 with terrors (Deut. 4, 34, 34, 12). ¹¹ Marg. word.

in a season of destruction he became the successor¹;
 and through the covenant with him, the flood ceased;
 that he would not destroy all flesh.
 he put no blemish² upon his glory;
 and entered into a covenant with him:
 and when he was proved he was found faithful.
 that he would bless the nations in his seed,
 and from the River unto the ends of the earth.
 for the sake of Abraham his father;
 and the blessing rested on the head of Israel;
 and gave him his inheritance;
 in twelve parts.
 who⁷ found favour in the sight of all living,
 (even) Moses, whose memory is unto good⁸.
 and strengthened him in the heights¹⁰ (of heaven).
 and gave him boldness before the king;
 and sh[ew]ed him of his glory].
 he chose him out of all [flesh];

- 17 Νῶε εὐρέθη τέλειος δίκαιος,
 17^o διὰ τοῦτο ἐγενήθη κατάλιμμα τῇ γῆ,
 18 διαθήκαι αἰῶνος ἐτέθησαν πρὸς αὐτόν,
 19 Ἀβραὰμ μέγας πατὴρ πλήθους ἐθνῶν,
 20 ὃς συνετήρησεν νόμον Ὑψίστου,
 20^c καὶ ἐν σαρκὶ αὐτοῦ ἔστησεν διαθήκην,
 21 διὰ τοῦτο ἐν ὄρκῳ ἔστησεν αὐτῷ
 21^c πληθῆναι αὐτὸν ὡς χοῦν τῆς γῆς,
 21^e καὶ κατακληρονομήσαι αὐτοὺς ἀπὸ θαλάσσης
 ἕως θαλάσσης
 22 καὶ ἐν τῷ Ἰσαὰκ ἔστησεν οὕτως
 22^c εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην,
 23^b ἐπέγνω αὐτὸν ἐν εὐλογίαις αὐτοῦ,
 23^d καὶ διέστειλεν μερίδας αὐτοῦ,
 23^f καὶ ἐξήγαγεν ἐξ αὐτοῦ ἄνδρα ἐλέους,
 XLV. 1 ἡγαπημένον ὑπὸ θεοῦ καὶ ἀνθρώπων
 2 ὁμοίωσεν αὐτὸν δόξῃ ἁγίων,
 3 ἐν λόγοις αὐτοῦ σημεῖα κατέπαυσεν,
 3^c ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ,
 4 ἐν πίστει καὶ πραύτητι αὐτοῦ ἡγίασεν,

ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα·
 διὰ τοῦτο ἐγένετο κατακλυσμός·
 ἵνα μὴ ἐξαλειφθῆ κατακλυσμῷ πᾶσα σὰρξ.
 καὶ οὐχ εὐρέθη ὁμοῖος ἐν τῇ δόξῃ,
 καὶ ἐγένετο ἐν διαθήκῃ μετ' αὐτοῦ,
 καὶ ἐν πειρασμῷ εὐρέθη πιστός·
 ἐνευλογηθῆναι ἔθνη ἐν τῷ σπέρματι αὐτοῦ,
 καὶ ὡς ἄστρα ἀνυψῶσαι τὸ σπέρμα αὐτοῦ,
 καὶ ἀπὸ ποταμοῦ ἕως ἄκρον γῆς.
 δι' Ἀβραὰμ τὸν πατέρα αὐτοῦ
 23 καὶ κατέπαυσεν ἐπὶ κεφαλὴν Ἰακώβ·
 καὶ ἔδωκεν αὐτῷ ἐν κληρονομίᾳ·
 ἐν φυλαῖς ἐμέρισεν δέκα δύο·
 εὐρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης σαρκός
 Μωυσῆν, οὗ τὸ μνημόσυνον ἐν εὐλογίαις·
 καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις ἐχθρῶν·
 ἐδόξασεν αὐτὸν κατὰ πρόσωπον βασιλέων·
 καὶ ἔδειξεν αὐτῷ τῆς δόξης αὐτοῦ·
 ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός·

(fol. 5 recto.)

| | | | | |
|---------|-------------------------|-----------------|------------------------------------|------------------|
| 5 | לעת כלה היה תחליף; | 17 | [נ]ח צדיק נמצא תמים ¹ | |
| | ובבריתו חדל מבול: | 17 ^o | בעבורו היה שארית | |
| | לבלתי השחית כל בשר: | 18 | באות עולם ² נברת עמו | נח |
| יוסי | לא נתן בכבודו מום: | 19 | אברהם אב המון גוים | |
| | ובא בברית עמו: | 20 | אשר שמר מצות עליון | |
| | ובניסו נמצא נאמן: | 20 ^o | בבשרו ברית לו חק | |
| | לברך בורעו גוים: | 21 | על כן בש[בו]עה הקים לו | |
| | ומנחר ועד אפסי ארץ: | 21 ^o | להנחילם [מי]ם ועד ים | |
| | בעבור אברהם אביו: | 22 | וגם ליצחק הקים בן | קן |
| 23 | וברכה נחה על ראש ישראל: | 22 ^o | ברית כל ראשון נתנו | |
| | ויתן לו נחלתו: | 23 ^b | ויכננהו בברכה | ויכנהו בכנורה |
| | לחלק שנים עשר: | 23 ^d | ויציבהו לשבטים | |
| מוצא | מוצא חן בעיני כל חי: | 23 ^f | [ויוצ]א ממנו איש | |
| | משה זכרו לטובה: | XLV. 1 | א[הוב א]להים ואנשים | |
| במוראים | ויאמצהו במרומים: | 2 | [א]להים | יב' יי |
| | ויחזקהו לפני מלך: | 3 | בר[ב]ריו | ברבו |
| | ויר[אחו] | 3 ^o | ויצוהו [א]ל ⁴ | |
| | בחר בו מכל | 4 | באמונתו ובענותו | ובענותו |

¹ Gen. 6, 9.
most to resemble that of an א or ט.

² Gen. 9, 12, &c.

³ Of the letter before π only the top remains. It seems

⁴ Exod. 6, 13.

17 נח וימצא חסדו עמו.
 17^o ויבחרוהו עמו.
 18 ויברכהו עמו.
 19 ויבחרוהו עמו.
 20 ויבחרוהו עמו.
 20^o ויבחרוהו עמו.
 21 ויבחרוהו עמו.
 21^o ויבחרוהו עמו.
 21^o ויבחרוהו עמו.
 22 ויבחרוהו עמו.
 22^o ויבחרוהו עמו.
 23^b ויבחרוהו עמו.
 23^d ויבחרוהו עמו.
 23^f ויבחרוהו עמו.
 XLV. 1 ויבחרוהו עמו.
 2 ויבחרוהו עמו.
 3^o ויבחרוהו עמו.
 4 ויבחרוהו עמו.

17 נח וימצא חסדו עמו.
 17^o ויבחרוהו עמו.
 18 ויברכהו עמו.
 19 ויבחרוהו עמו.
 20 ויבחרוהו עמו.
 20^o ויבחרוהו עמו.
 21 ויבחרוהו עמו.
 21^o ויבחרוהו עמו.
 21^o ויבחרוהו עמו.
 22 ויבחרוהו עמו.
 22^o ויבחרוהו עמו.
 23^b ויבחרוהו עמו.
 23^d ויבחרוהו עמו.
 23^f ויבחרוהו עמו.
 XLV. 1 ויבחרוהו עמו.
 2 ויבחרוהו עמו.
 3^o ויבחרוהו עמו.
 4 ויבחרוהו עמו.

(fol. 4 verso.)

PRAISE OF THE PATRIARCHS.

- XLIV. 1 Let me now praise godly men,
 2 Great glory the Most High allotted (to them¹),
 3 Rulers² of the earth in their royalty,
 3^c Who gave counsel³ by their understanding,
 4 Princes of nations in their prudence,
 4^c Wise of meditation in their writing,
 5 Who sought out music according to rule⁵,
 6 Men of worth, and supported⁶ with strength,
 7 All these in their generation (were honoured⁷),
 8 There be of them that have left a name,
 9 And there be of them which have no memorial,
 9^c They were as though they had not been,
 10 Nevertheless these were godly men,
 11 With their seed their goodness remaineth sure,
 13 Their memory standeth fast for ever,
 14 [Their bodies were buried in p]eac[e],
 16 Enoch [was f]ound perfect, and walked with the
 Lord, and was taken,
- our fathers in their generations.
 and they were great from days of old:
 and men of renown in their might;
 and saw all things in their prophecy;
 and potentates in their care⁴;
 and governing in their watchfulness;
 and took up the proverb in writing;
 and that lived quietly upon their places.
 and from their birth⁷ was their glory.
 that men might tell of it in their inheritance:
 and have ceased as they have ceased;
 and their children after them.
 and their hope [shall not peri]sh;
 and their inheritance unto chil[dren's children];
 and their righteousness [shall not be forgotten];
 but their name liveth] unto all generations⁸.
 being an example (*lit.* sign) of knowledge to all
 generations.

¹ Marg. adds this. ² So marg. ³ Marg. Counsellors. ⁴ *Lit.* searchings out. ⁵ Marg. measure.
⁶ Reading וְיָסַדוּ. ⁷ Marg. in their days. ⁸ Marg. adds here: 15 The congregation heareth their wisdom, and the
assembly recounteth their praise.

Πατέρων ὕμνος.

- XLIV. 1 Αἰνέσωμεν δὴ ἄνδρας ἐνδόξους
 2 πολλὴν δόξαν ἔκτισεν ὁ κύριος,
 3 κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν,
 3^c βουλευόμενοι ἐν συνέσει αὐτῶν,
 4 ἡγούμενοι λαοῦ ἐν διαβουλοῖς
 4^c σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν
 5 ἐκζητοῦντες μέλη μουσικῶν,
 6 ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύι,
 7 πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν,
 8 εἰσὶν αὐτῶν οἱ κατέλιπον ὄνομα
 9 καὶ εἰσὶν ὧν οὐκ ἔστιν μνημόσυνον
 9^c καὶ ἐγένοντο ὡς οὐ γεγονότες,
 10 ἀλλ' ἢ οὗτοι ἄνδρες ἐλέους,
 11 μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ
 11^c ἐν ταῖς διαθήκαις 12 ἔσθι σπέρμα αὐτῶν,
 13 ἕως αἰῶνος μενεῖ σπέρμα αὐτῶν,
 14 τὸ σῶμα αὐτῶν ἐν εἰρήνῃ ἐτάφη,
 15 σοφίαν αὐτῶν διηγῶνται λαοί,
 16 Ἐνὼχ εὐηρέστησεν Κυρίῳ καὶ μετετέθη,
- καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει.
 τὴν μεγαλωσύνην αὐτοῦ ἀπ' αἰῶνος.
 καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει
 ἀπηγγελκότες ἐν προφητεῖαις
 καὶ συνέσει γραμματέλας λαοῦ,
 διηγούμενοι ἔπη ἐν γραφῇ
 εἰρηνεύοντες ἐν παροικίαις αὐτῶν
 καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.
 τοῦ ἐκδιηγῆσασθαι ἐπαίνους,
 καὶ ἀπώλοντο ὡς οὐχ ὑπάρξαντες,
 καὶ τὰ τέκνα αὐτῶν μετ' αὐτούς.
 ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν
 ἀγαθὴ κληρονομία ἔκγονα αὐτῶν
 καὶ τὰ τέκνα αὐτῶν δι' αὐτούς,
 καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται
 καὶ τὸ ὄνομα αὐτῶν ζῆ' εἰς γενεάς
 καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία.
 ὑπόδειγμα μετανοίας ταῖς γενεαῖς.

שבח אבות עלים:

| | | | |
|---------|------------------------------|----------------|--------------------------------------|
| | אבותינו בדורותם: | את XLIV. 1 | אהללה נא אנשי חסד |
| להם | וגדלו מימות עולם: | 2 | רב כבוד חלק עליון |
| בגבורם | ואנשי שם בגבורתם: | 3 | דורי ארץ במלכותם |
| | וחזוי כל בנבואתם: | 3 ^o | הועצים בתבונתם |
| | ורוחנים במחקרותם: | 4 | שרי גוים במזמתם |
| | ומושלים במשמרותם: | 4 ^o | חכמי שיח בספרתם |
| | נושאי משל בכתב: | 5 | חוקרי מזמור על חוק |
| | ושוקמים על מנוחתם: | 6 | אנשי חיל וסומכי כח |
| ובימהם | ומימיהם ¹ תפארתם: | 7 | כל אלה בדורם |
| להשתנות | להשתענות בנחלתם: | 8 | יש מהם הניחו שם |
| להשיות | וישבתו כאשר שבתו: | 9 | ויש מהם אשר אין לו זכר |
| | ובניהם מאחריהם: | 9 ^o | כאשר לא היו היו ² |
| | ותקותם לא [תשב]ת: | 10 | ואולם אלה אנשי חסד |
| | ונחלתם לבני בנים: | 11 | עם זרעם נאמן טובם |
| | וצדקתם ל[א] . . . | 13 | עד עולם יעמד זכרם |
| | ל[דור] ודור: | 14 | [בש][ל]ום[ם] |
| | ולקח אות דעת לדור ודור: | 16 | חנך [נמ]צא תמים והתהלך עם יי וי[ל]קח |

¹ Job 38, 12, &c.

² Job 10, 19. Obad. 16.

15 תולדות אבות עלים
מספר קדמי

לאִתּוֹם הַבְּרוּתָם הַגְּדוֹלָה
וְאֵת אֲנֹשֵׁי שֵׁם בְּגִבּוֹרָתָם
וְחֹזֵי כָל בְּנֵי בִּנְיָאָם

וְרוּחֵי נְפִישׁוֹת בְּמִחְקָרָתָם

וְמוֹשְׁלִים בְּמִשְׁמָרָתָם
וְנוֹשְׂאֵי מִשְׁלַב בְּכֶתֶב

וְשׁוֹקְמִים עַל מִנוּחָתָם
וְיֹמֵיָהֶם¹ תִּפְאָרְתָם

וְיֹשְׁבֵי כְּאִשְׁרֵי שִׁבְתוֹתָם
וְבְנֵיהֶם מֵאַחֲרֵיהֶם

וְתִקְוַתָּם לֹא [תִּשְׁבָּ]ת
וְנַחֲלַתָּם לְבָנֵי בְנֵיהֶם

וְצַדִּיקָתָם לְ[א]
. לְ[דוֹר] וְדוֹר

וְלִקַּח אֶת דַּעַת לְדוֹר וְדוֹר

XLIV. 1 אֶת אֵלֵהֶם נֹא אֲהַלֵּלָהּ

וְרַב כְּבוֹד חֵלֶק עָלָיון

וְרוּחֵי נְפִישׁוֹת בְּמִחְקָרָתָם

וְרוּחֵי נְפִישׁוֹת בְּמִחְקָרָתָם

וְמוֹשְׁלִים בְּמִשְׁמָרָתָם

וְנוֹשְׂאֵי מִשְׁלַב בְּכֶתֶב

וְשׁוֹקְמִים עַל מִנוּחָתָם

וְיֹמֵיָהֶם¹ תִּפְאָרְתָם

וְיֹשְׁבֵי כְּאִשְׁרֵי שִׁבְתוֹתָם

וְבְנֵיהֶם מֵאַחֲרֵיהֶם

וְתִקְוַתָּם לֹא [תִּשְׁבָּ]ת

וְנַחֲלַתָּם לְבָנֵי בְנֵיהֶם

וְצַדִּיקָתָם לְ[א]

. לְ[דוֹר] וְדוֹר

וְלִקַּח אֶת דַּעַת לְדוֹר וְדוֹר

וְלִקַּח אֶת דַּעַת לְדוֹר וְדוֹר

(fol. 4 recto.)

17^c Like¹ darting flashes hesheddeth abroad his snow,
 18 The beauty of its whiteness dazzleth² the eyes,
 19 The hoar-frost also he poureth out⁴ like salt,
 20 The cold of the north wind he causeth to blow,
 20^o Over every standing water he spreadeth a crust,
 21 It burneth up the produce like drought⁶,
 22 The dropping of a cloud healeth all things,
 23 His counsel¹⁰ burneth up (?) the great (deep),
 24 They that go down to the sea tell of its bounds,
 25 Therein are wonders, the marvels of his work,
 26 By reason of him¹³ [his] messenger¹⁴ prospereth,
 27 More like this we will not add,
 28 Let us still be magnifying him¹⁵, for we shall not
 search him out,
 29 [The Lord is] exceeding [terrible],
 30 [Ye that magnify the Lord], lift up your voice all
 that ye can, for there is yet more;
 31 Many [hidden things hath he established (?) more
 than] these;
 32 All things [hath the Lord made],

¹ So marg. ² ררר for ררר. Or ? ררר *dimmeth*. ³ Or marvels, reading ררר, as G. ⁴ So marg.: text, settleth.
⁵ Marg. the pond. ⁶ Above the line, of the mountains. ⁷ Marg. form (Ps. 49, 15). ⁸ Marg. moist. ⁹ Reading ררר.
¹⁰ Marg. from his quietness (?). ¹¹ Reading ררר, as G. ¹² Marg. a treasure. ¹³ Marg. for his own purpose (Prov.
 16, 4). ¹⁴ ? ררר ררר ררר he maketh (his) business to prosper. ¹⁵ Marg. rejoicing. ¹⁶ So marg. (רר-): text, his words.

17^o ὡς πετεινὰ καθιπτάμενα πάσσει χιόνα
 18 κάλλος λευκότητος αὐτῆς ἐκθαυμάσει ὀφθαλμός,
 19 καὶ πάχυνη ὡς ἄλα ἐπὶ γῆς χέει,
 20 ψυχρὸς ἀνεμος βορέης πνεύσει,
 20^o ἐπὶ πᾶσαν συναγωγὴν ὕδατος καταλύσει,
 21 καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει,
 22 ἴασις πάντων κατὰ σπουδὴν ὁμίχλη,
 23 λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον,
 24 οἱ πλέοντες τὴν θάλασσαν διηγούνται τὸν κίνδυνον
 αὐτῆς,
 25 καὶ ἐκεῖ τὰ παράδοξα καὶ θαυμάσια ἔργα,
 26 δι' αὐτὸν εὐωδία τέλος αὐτοῦ,
 27 πολλὰ ἐροῦμεν καὶ οὐ μὴ ἀφικώμεθα,
 28 δοξάζοντες ποῦ ἰσχύσωμεν;
 29 φοβερὸς Κύριος καὶ σφοδρὰ μέγας,
 30 δοξάζοντες Κύριον ὑψώσατε καθ' ὅσον ἂν
 δύνησθε, ὑπερέξει γὰρ καὶ ἔτι.
 31 τίς ἐόρακεν αὐτὸν καὶ ἐκδιηγῆσεται;
 32 πολλὰ ἀπόκρυφα ἔστιν μείζονα τούτων,
 33 πάντα γὰρ ἐποίησεν ὁ κύριος,

and like locusts (when) they settle is the falling
 down¹ thereof;
 and the heart is disquieted³ at the raining of it.
 and maketh it to bloom with flowers like sapphire.
 and congealeth his spring⁵ like rottenness (?).
 and a pond putteth on as it were a breastplate.
 and the stateliness⁷ of growing things as a flame.
 (even)dew¹ releasing (?) the parched⁸ young grass⁹.
 and he planteth¹¹ islands¹² in the ocean.
 when we hear it with our ears, we are astonished.
 variety of all things living, and the mighty things
 of the great (deep).
 and by his words he performeth (his) pleasure.
 and the conclusion of the matter is, He is all.
 and he is great beyond all his works.
 and wonderful are his mighty acts¹⁶.
 30^o ye that exalt him¹, renew your strength, and be not
 weary, for ye will not [search (him) out].
 a little only have I seen of his works.
 and to [the godly hath he given wisdom].

καὶ ὡς ἀκρίδες καταλύουσα ἢ κατάβασις αὐτῆς
 καὶ ἐπὶ τοῦ ὑετοῦ αὐτῆς ἐκστήσεται καρδία.
 καὶ παγείσα γίνεται σκολόπων ἄκρα.
 καὶ παγήσεται κρύσταλλος ἀφ' ὕδατος
 καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ.
 καὶ ἀποσβέσει χλόην ὡς πῦρ.
 δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἰλαρώσει.
 καὶ ἐφύτευσεν αὐτὴν Ἰησοῦς.
 καὶ ἀκοαῖς ὧτίων ἡμῶν θαυμάζομεν
 ποικιλία παντὸς ζῴου, κτίσις κητῶν.
 καὶ ἐν λόγῳ αὐτοῦ σύνκειται πάντα.
 καὶ συντέλεια λόγων Τοῦ πᾶν ἔστιν αὐτός.
 αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ.
 καὶ θαυμαστὴ ἡ δυναστεία αὐτοῦ.
 30^o καὶ ὑψοῦντες αὐτὸν πληθύνετε ἐν ἰσχύϊ· μὴ κοιπᾶτε,
 οὐ γὰρ μὴ ἀφίκησθε.
 καὶ τίς μεγαλυνεῖ αὐτὸν καθὼς ἔστιν;
 ὀλίγα γὰρ ἐωράκαμεν τῶν ἔργων αὐτοῦ.
 καὶ τοῖς εὐσεβέσιμ ἐδωκεν σοφίαν.

(fol. 4 recto.)

| | | | |
|--------|---|---|-----------------------------|
| כר' | וכארבה ישכון דרתו: | 17 ^o [בר']שף יניף שלנו | כר' |
| | וממטרו יהמה לבב: | 18 תואר לבנה יגהה עינים | יהנה |
| | ויציין כספיר ציצים: | 19 וגם כפור כמלח ישכון | ישך |
| מקוה | וכרקב יקפוא מקורו: | 20 צינת רוח צפון ישיב | |
| | וכשרין ילבש מקוה: | 20 ^o על כל מעמד מים יקרים | |
| וצור | ונוה ² צמחים כלהבה: | 21 יבול כחרב ¹ ישיק | |
| רמב | פורע לדשן שר'ב: | 22 מרפא כל מערף ענן טל | מל פורע |
| אוצר | ויט בתהום איים: | 23 מחשבתו . . שיק רבה | משובתו |
| | לשמע אוננו נשתומם: | 24 יורדי הים יספרו קצהו | |
| | מין כל חי ונבורות רבה: | 25 שם פלאות תמהי מעשהו | מעשיו |
| | זברבריו יפעל רצון: | 26 למעננו יצלח מלאך | למענהו ³ למען |
| | וקץ דבר הוא הכל: | 27 עוד כאלה לא נוסף | |
| | והוא גדול מכל מעשיו: | 28 נ[גד]לת עוד כי לא נחקור | נגלה |
| גבורתו | ונפלאות דבריו: | 29 נ[ורא] . . [מ]אד מאד | |
| | מרומים תחליפו בח ⁴ ואל תלאו כי לא ת[חקרו]: | 30 מ[גד]ל[י] . . הרימו קול בכל תוכלו כי יש עוד: | |
| | מעט ראיתי ממעשיו: | 31 רוב נ [מ]אלה | |
| | אל | 32 את הכל | |

¹ Above כחרב is written הרים (see Job 40, 20).

² Ezek. 7, 11.

³ Prov. 16, 4.

⁴ Is. 40, 31.

מרומים תחליפו בח ואל תלאו כי לא תחקרו

(fol. 3 verso.)

- 24 All of them are different, one from another,
 XLIII. 2 The sun, when he goeth forth¹, poureth out warmth:
 3 By his shining he heateth the world;
 4 A fierce² furnace is established³ by them (?),
 4^o A tongue¹ of light consumeth the inhabited
 (country),
 5 For great¹ is the Lord that made him⁴,
 6 Moreover moon by moon the seasons⁵ return,
 7 By her¹ are the appointed feast and the prescribed
 times⁶,
 8 With every (new) month she is renewed⁷,
 8^o An instrument of the host of the (rain-)vessels⁹ on high,
 9 The beauty of heaven, and the glory of a star,
 10 By the word of God a statute is established,
 11 Behold the (rain-)bow, and bless him that made it,
 12 It compasseth with its glory the vault (of heaven)¹³,
 13 His might marketh out the lightning,
 14 On that account¹ he hath created a treasure-house,

 17 The voice of his thunder maketh¹ his land to be
 in anguish,

and he hath made none of them [in vain].
 how terrible are the works of the Lord!
 before his drought who can maintain himself?
 the sun being sent¹ forth setteth the mountains in a blaze.
 and with its fire the eye is scorched: [ones.
 and (with) his words he maketh brilliant (?) his mighty
 (for) a limited rule, but an everlasting sign:
 and in her circuit [she doeth] (her) business:
 how terrible is she in her changing⁸!
 paving¹⁰ the firmament with her shining:
 and her light shining in¹¹ the heights of God.
 and they sleep¹² not in their watches.
 for exceeding majestic is it [in glory]:
 and the hand of God¹⁴ hath stretched it out in [its pride].
 and maketh brilliant the flashes [in judgement]¹⁵.
 and hath made [the clouds?] to fly forth

 the hot winds of the north, the tempest, and the
 whirlwind¹⁶.

¹ So marg. ² *Lit.* blown upon. ³ So marg. (cf. Job 11, 15). ⁴ Marg. for great is the Most High who made him. ⁵ Marg. moon by moon, season by season. Or until the season. ⁶ Marg. by her is the appointed feast, and from her is the prescribed ordinance. ⁷ Marg. (the new month) is like its name, for it (is renewed). ⁸ Marg. in her returning. ⁹ *Lit.* (water-)skins; cf. Job 38, 37: but perhaps it is due to dittography from $\psi\lambda$. ¹⁰ Marg. terrifying (?).
¹¹ Marg. and a red-gleaming ornament in (1 for 5) the heights of God. ¹² Reading $\nu\psi\eta$ for $\eta\psi$ of the margin.
¹³ $\eta\eta\eta$ for $\eta\eta\eta$ (Job 22, 14). ¹⁴ Marg. and no hand hath. ¹⁵ Marg. his rebuke ($\eta\eta\eta\eta$ for $\eta\eta\eta\eta$) marketh out the morning ($\eta\eta$ for $\eta\eta$), and casteth off the living substance ($\eta\eta\eta$ error for $\eta\eta\eta$) in [judgement]. ¹⁶ Marg. the voice of his thunder maketh his land to be in anguish, and by his strength he maketh the mountains indignant (?): his terror inciteth the south wind, the storm, the tempest, and the whirlwind.

2 ἥλιος ἐν ὄπτασίᾳ διαγγέλλων ἐν ἐξόδῳ,
 3 ἐν μεσημβρίᾳ αὐτοῦ ἀναξηραίνει χώραν,
 4 κάμινον φυλάσσω ἐν ἔργοις καύματος,
 4^o ἀτμίδας πυρώδεις ἐμφυσῶν,
 5 μέγας Κύριος ὁ ποιήσας αὐτόν,
 6 καὶ ἡ σελήνη ἐν πάσῃ εἰς καιρὸν αὐτῆς,
 7 ἀπὸ σελήνης σημεῖον ἑορτῆς,
 8 μὴν κατὰ τὸ ὄνομα αὐτῆς ἔστιν,
 8^o σκεῦος παρ᾽ βολῶν ἐν ὕψει,
 9 κάλλος οὐρανοῦ, δόξα ἄστρων,
 10 ἐν λόγοις ἀγίοις στήσονται κατὰ κρίμα,
 11 ἴδε τόξον, καὶ εὐλόγησον τὸν ποιήσαντα αὐτό,
 12 ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης,
 13 προστάγματι αὐτοῦ κατέπανσεν χιόνα,
 14 διὰ τοῦτο ἠνεψέχθησαν θησαυροί,
 15 ἐν μεγαλείῳ αὐτοῦ ἴσχυσεν νεφέλας,
 16 καὶ ἐν ὄπτασίαις αὐτοῦ σαλευθήσεται ὄρη,
 17 φωνὴ βροιτῆς αὐτοῦ ὠνείδισεν γῆν,

σκεῦος θαυμαστόν, ἔργον Ἐψίστου
 καὶ ἐναντίον καύματος αὐτοῦ τίς ὑποστήσεται;
 τριπλασίως ἥλιος ἐκκαίων ὄρη·
 καὶ ἐκλάμπων ἀκτίνας ἀμανροὶ ὀφθαλμοῦς.
 καὶ ἐν λόγοις αὐτοῦ κατέσπενσεν πορείαν·
 ἀνάδειξεν χρόνων καὶ σημεῖον αἰῶνος·
 φωστῆρ μειούμενος ἐπὶ συντελείας·
 αὐξανομένη θαυμαστῶς ἐν ἀλλοιώσει.
 ἐν στερεώματι οὐρανοῦ ἐκλάμπων·
 κόσμος φωτίζων, ἐν ὑψίστοις Κύριος·
 καὶ οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν.
 σφόδρα ὠραῖον ἐν τῷ αὐγάσματι αὐτοῦ·
 χεῖρες Ἐψίστου ἐτάνυσαν αὐτό.
 καὶ ταχύνη ἀστραπᾶς κρίματος αὐτοῦ·
 καὶ ἐξέπτησαν νεφέλαι ὡς πετεινά·
 καὶ διεθρύβησαν λίθοι χαλάξης.
 ἐν θελήματι πνεύσεται νότος.
 καὶ καταγιγῆσ βορέου καὶ συστροφή πνεύματος.

(fol. 3 verso.)

XLIII.

24 כלם שונים זה מזה
 2 שמש מביע בצרתו חמה
 3 בהצהירו ירתיה תבל
 4 כור נפוח מהם מצוק
 4^o לשאון מאור תגמר נושבת
 5 כי גדיל יי עושהו
 6 וגם ירח ירח עתות שבות
 7 במ' מועד זמני חוק
 8 חדש בחדשו הוא מתחדש
 8^o כלי צבא נבלי מרום
 9 תואר שמים והדר כוכב
 10 בדבר אל יעמד חק
 11 ראה קשת וברך עושיה
 12 חוק הקיפה בכבודה
 13 גבורתו תתוה ברק
 14 למען ברא אוצ[ר]
 17 קול רעמו יחול ארצו

לדמים ביום האדם
 עולם על זמני מותו
 תואר שמים והדר כוכב
 חוק הקיפה בכבודה
 גבורתו תתוה ברק
 למען ברא אוצ[ר]
 קול רעמו יחול ארצו

מוסיף בצאתו
 מצוק
 לשון
 כי גדול
 עליון עשה
 עתה עת
 בו מו' וממנו
 כשמו והוא
 משה
 הוד הקיפה
 בכבודו
 למענו

ולא עשה מהם ש[א]:
 מה נורא מעשי יי:
 לפני חרבו מי יתכלכל:
 שולח שמש ידליק הרים:
 ומנורה תכוה עין:
 ודבריו ינצח אביריו:
 [מ]משלת קץ ואות עולם:
 וחפץ ע. ה בתקופתו:
 מה נורא בהשתנותו:
 מרצף רקיע מזוהרתו:
 ואורו מזוהר במרומי² אל:
 ולא ישח באשמרותם:
 כי מאד נאדרה [בכב]וד:
 ויד אל נטתה ב...
 ותנצח זיקות.....
 ועף ש.....
 5
 זלעפות צפון סופה וסערה:

שולח ש'
 יסוק
 ינצה
 בתשובתו:
 משרץ
 ושי
 משרוק
 5 אל:
 ישון
 הדרה
 לא
 [הנ]צח זיקים

בשרה התורה בני וחזקה יקים בם

¹ See xlii. 25 and xliii. 1; and for the translation, p. 15, note 9.

² Job 25, 2.

כללם שונים זה מזה
 שמש מביע בצרתו חמה
 בהצהירו ירתיה תבל
 כור נפוח מהם מצוק
 לשאון מאור תגמר נושבת
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 חוק הקיפה בכבודה
 גבורתו תתוה ברק
 למען ברא אוצ[ר]
 קול רעמו יחול ארצו

XLIII.
 2 גבם עממל לחמלם סלמעמס.
 3 כמחללם וקמם סמם בם לאחל.
 4 למי סמל וקמם כחחל וקמל.
 4^o לחמל למי חחל וקמל.
 5 וס סמל וקמם.
 6 סממל למל לחמל.
 7 כח סמל למל וקמל וקמל.
 8 למל למי עממל סממל.
 8^o כללם וקממל וקממל.
 9 קחל וקממל סלמעמל וקממל.
 10 כחלל מלמל קממל למי וקממל.

(fol. 3 recto.)

11^o In the place where she lodgeth let there be no lattice,
 12 Let her not show her beauty to any male,
 13 For from a garment cometh forth a moth,
 14 ²Better is the wickedness of a man than the goodness of a woman ²,

15 I will remember now the works of God,
 15^c By the word of God is his pleasure ³,
 16 The rising sun is revealed over all things,
 17 The saints of God do not suffice
 17^c God hath given strength unto ⁵ his hosts,
 18 He searcheth out the deep and the heart,
 19 Declaring things that are past and ² that are to come,
 20 No knowledge is lacking to him,
 21 [The might ⁷ of his wisdom] he hath regulated,
 21^c Nothing [hath been added (unto him), or] diminished (from him),
 23^a He [establisheth ² all things for ever],
 25^b ²And who can [be filled with [beholding (his) beauty ²?]

XLIII. 1^b And the body of heaven beholding ² his majesty ²,

nor a chamber looking upon the entrance round about.

and ¹ in the house of ¹ women let her not converse, and from a woman a woman's wickedness, and the house of her that causeth shame ² poureth forth reproach ².

and that which I have seen I will recount, and him that doeth his pleasure he hath accepted, so the glory of the Lord is over all his works, to recount the wonders of the Lord ⁴, that they may endure firmly before his glory, and understandeth all their nakednesses; and revealing the remotest ⁶ of hidden things, and no matter escapeth him, he is one from everlasting.

and he hath no need ² of any instructor ².

25^a one thing upon another for the sake of its good.

XLIII. 1^a

XLII. 23^b and all things are obedient to every use.

¹ Or perhaps, among.

² So marg.

³ Marg. by the word of God are his works.

⁴ Marg. of his mighty acts.

⁵ Marg. the strength of God is.

⁶ Lit. the search, Job 11, 7. 38, 16.

⁷ Marg. mighty acts.

⁸ Is. 40, 14.

⁹ The marginal note at the top of the next page (referring to verse 25^a seq.) is as follows: One thing upon another for the sake of good: and who can be filled with beholding beauty? The beauty of the bright spread out (σπρ) upon (?) clearness (Exod. 24, 10), and the body of heaven (*ibid.*) beholding the light.

12 παντὶ ἀνθρώπῳ μὴ ἐμβλέπε ἐν κάλλει,
 13 ἀπὸ γὰρ ἱματίων ἐκπορεύεται σῆς,
 14 κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή,

15 μνησθήσομαι δὲ τὰ ἔργα Κυρίου,
 15^c ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ.
 16 ἥλιος φωτίζειν κατὰ πᾶν ἐπέβλεψεν,
 17 οὐκ ἐνεποίησεν τοῖς ἁγίοις Κύριος
 17^c ἃ ἔστερέωσεν Κύριος ὁ παντοκράτωρ,
 18 ἄβυσσον καὶ καρδίαν ἐξίχνευσεν,
 18^c ἔγνω γὰρ ὁ κύριος πᾶσαν εἰδησιν
 19 ἀπαγγέλλων τὰ παρεληλυθότα καὶ ἐπεσόμενα,
 20 οὐ παρήλθεν αὐτὸν πᾶν διανόημα,
 21 τὰ μεγαλεῖα τῆς σοφίας αὐτοῦ ἐκόσμησεν
 21^c οὔτε προσετέθη οὔτε ἡλαττώθη,
 22 ὡς πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητά,
 23 πάντα ταῦτα ζῆ καὶ μένει εἰς τὸν αἰῶνα
 24 πάντα δισσὰ ἐν κατέναντι τοῦ ἐνός,
 25 ἐν τοῦ ἐνός ἐστερέωσεν τὰ ἀγαθά,

XLIII. 1 γαυρίαμα ὕψους στερέωμα καθαριότητος,

καὶ ἐν μέσῳ γυναικῶν μὴ συνέδρευε
 καὶ ἀπὸ γυναικὸς πονηρία γυναικὸς.
 καὶ γυνὴ καταισχύνουσα εἰς ὄνειδισμόν.

καὶ ἃ ἐόρακα ἐκδιηγῆσομαι

καὶ τῆς δόξης αὐτοῦ πλήρες τὸ ἔργον αὐτοῦ.
 ἐκδιηγῆσασθαι πάντα τὰ θαυμάσια αὐτοῦ,
 στηριχθῆναι ἐν δόξῃ αὐτοῦ τὸ πᾶν.
 καὶ ἐν πανουργέμασι αὐτῶν διανοήθην
 καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος,
 καὶ ἀποκαλύπτων ἴχνη ἀποκρύφων
 οὐκ ἐκρύβη ἀπ' αὐτοῦ οὐδὲ εἰς λόγος.
 καὶ ἔως ἔστιν πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα,
 καὶ οὐ προσεδεῖθη οὐδενὸς συμβούλου.
 καὶ ὡς σπινθήρὸς ἔστιν θεωρήσαι.
 ἐν πάσαις χρείαις, καὶ πάντα ὑπακούει
 καὶ οὐκ ἐποίησεν οὐδὲν ἐκλιπόν
 καὶ τίς πλησθήσεται ὀρῶν δόξαν αὐτοῦ;
 εἶδος οὐρανοῦ ἐν ὀράματι δόξης.

ובית מביט מבוא סביב :
 חסיד ובית נשים אל תסתויד :
 ומאשה רעת אשה :
 ובית מחרפת תביע אשה :

זוה חזיתי ואספרה :¹
 ופועל רצוני לקחו :
 וכובוד יי על כל מעשיו :
 גבורותיו לספר נפלאות יי :
 זחתיק להתחזק לפני כבודו :
 ובכל מערומיהם יתבונן :
 ומגלה חקר נסתרות :
 ולא חלפו כל דבר :
 מהעולם אחד הוא מעולם :
 צדך ולא צורך לכל מבין :
 כל צורך הכל נשמע .

25^a זה על [ו]ה חלף טובו :
 XLIII. 1^a 7. 6 ל
 XLII. 23^b ולכל צורך הכל ישמע :

11^e [מ]קום תגור אל יהי אשנב
 12 לכל זכר אל תתן תאר
 13 כי מבגד יצא עש
 14 מטוב רוע איש מטיב אשה
 15 אוכר נא מעשי אל
 15^e באומר אלהים רצ[ו]נו
 16 שמש זו[ר]ח[ת] על כל נגלתה
 17 לא הספיקו קדושי אל
 17^e אימץ אלהים צבאו
 18 תהום ולב חקר
 19 מחזה חליפות נהיות
 20 ל[א] נ[עדר] ממנו כל שכל
 21 נ[בורת] חכמ[ת]ו תו תכן
 21^e ל[א] [נ] לא נאצל
 23^a הוא ה ל
 25^b וימי ישב[ע] ל[ה]ביט תואר
 XLIII. 1^b ועצם שמי[ם] מ[ר]ביט הדרו

מביט אל
 מביט אל
 מביט אל
 מביט אל

¹ Job 15, 17. ² Only the tail of the ך remains : before it there is a blot. ³ Exod. 24, 10.

סככלא לא אלוסא סמא .
 סככלא נפא לא אפא סככלא .
 סככלא גבא ואבאל סככלא סככלא +

סככלא סככלא סככלא
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11^e לא וחסד לא אבמה נפא .
 12 למא סככלא לא אלא סככלא .
 13 סככלא ואבאל סככלא נפא סככלא .

15 לא וחסד סככלא סככלא .
 15^e סככלא סככלא סככלא .
 16 לא וחסד סככלא סככלא .
 17 לא וחסד סככלא סככלא .
 17^e סככלא סככלא סככלא .
 18 סככלא סככלא סככלא .
 18^e סככלא סככלא סככלא .
 19 סככלא סככלא סככלא .

סככלא סככלא סככלא
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20 סככלא סככלא סככלא .
 21 סככלא סככלא סככלא .
 22 סככלא סככלא סככלא .
 23 סככלא סככלא סככלא .
 24 סככלא סככלא סככלא .
 25 לא וחסד סככלא סככלא .

(fol. 2 verso.)

XLII. 1 Of repeating a word that thou hearest,

1^c So shalt thou be truly shamefast,1^e But of these things be not ashamed,

2 Of the law of the Most High and the statute,

3 Of reckoning with a partner and a master⁴,4^a Of the small dust of the scales⁵ and balance,4^b Of buying⁶ between much and little,6 Upon an evil⁸ woman set⁹ a seal, [count¹¹,7 In the place where thou committest⁸ a deposit,8 (Be not ashamed) of the correction of the simple
and the fool,8^c So shalt thou be well-advised in truth,

9 A daughter is to a father a deceptive treasure,

9^c In her youth lest she commit adultery,

10 In her virginity lest she be seduced,

10^c In the house of her father lest [she play the harlot?],

11 [My son, keep a strict watch over thy daughter,

11^c A byword in the city and a cursing of the people,and of laying bare any secret counsel¹:

and finding favour in the sight of all living.

and accept not persons unto sin²:and of judgement³ to do justice to the wicked,

and of the division of an inheritance and a property,

5^a and of exchange by ephah and stone (weight),5^c and of smiting⁷ a deceitful [servant].but a place of weak hands thou mayest open¹⁰.

and let giving and receiving all be in writing.

or of him that is grey-headed and very aged, and that

(yet) taketh counsel for¹² whoredom.

and lowly before all living.

and the care of her³ [putteth away his sleep]:

and in her virginity lest [she be defiled],

and in the house of [her lord lest she bear not?],

and in the house of her hu[sband lest]

lest she make thee³ a name of evil odour³,and shame³ thee [in the con]gregation of the gate.

¹ Marg. laying counsel bare to the light. ² Reading $\mu\epsilon\tau\eta$ (for $\mu\epsilon\tau\iota$), as Θ . ³ So marg. ⁴ Marg. ((fellow-) traveller. ⁵ Is. 40, 15. ⁶ Marg. reckoning. ⁷ Marg. the correction of. On vers. 9^c-11^c, the marg. has: In the house of her father le[st she play the harlot, and] in the house of her lord lest she be forgotten; in her virginity lest she be seduced, and in the house of her husband lest she go astray. My son, keep a strict watch over thy daughter, lest she make thee a derision (Exod. 32, 25: Θ $\epsilon\pi\iota\chi\alpha\rho\mu\alpha$) to thine enemies; a byword in the city and a cursing of the people, and thou be shamed in the congregation of the gate. ⁸ Marg. obdurate. ⁹ Reading $\sigma\eta\eta$ for $\sigma\eta\eta$. ¹⁰ So text: *perhaps*, and where there are many ($\sigma\eta\eta$) hands, open [not]. Cf. Θ . ¹¹ Marg. reckon. ¹² Marg. and stumbleth, and is (yet) occupied in: *also between the lines*, asketh for taketh.

XLII. 1 ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς,

1^c καὶ ἔση ἀσχυνητῆρος ἀληθινῶς,1^e μὴ περὶ τούτων ἀσχυνηθῆς,

2 περὶ νόμου Ἰψίστου καὶ διαθήκης,

3 περὶ λόγου κοινωνοῦ καὶ ὀδοιπόρων,

4 περὶ ἀκριβείας ζυγοῦ καὶ σταθμίων,

5 περὶ ἀδιαφόρου πράσεως καὶ ἐμπούρων,

5^c καὶ οἰκέτη πονηρῶ πλευρὰν αἰμάξαι·

6 ἐπὶ γυναικὶ πονηρῇ καλὸν σφραγίς,

7 ὃ ἐὰν παραδιδῶς, ἐν ἀριθμῶ καὶ σταθμῶ,

8 περὶ παιδείας ἀνοήτου καὶ μωροῦ

8^c καὶ ἔση πεπαιδευμένος ἀληθινῶς

καὶ ἀπὸ ἀποκαλύψεων λόγων κρυφίων·
καὶ εὐρίσκων χάριν ἔναντι παντὸς ἀνθρώπου.
καὶ μὴ λάβης πρόσωπον τοῦ ἁμαρτάνειν·
καὶ περὶ κρίματος δικαιοῦσαι τὸν ἀσεβῆ,
περὶ δόσεως κληρονομίας ἐταίρων,
περὶ κτήσεως πολλῶν καὶ ὀλίγων,
καὶ περὶ παιδείας τέκνων πολλῆς,

καὶ ὅπου χεῖρες πολλὰ κλείσονται
καὶ δόσις καὶ λήμψις παντὶ ἐν γραφῇ·
καὶ ἐσχατογῆρως κρινομένου πρὸς νέους,
καὶ δεδοκιμασμένους ἔναντι παντὸς ζῶντος.

9 θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία,
9^c ἐν νεότητι αὐτῆς μὴ ποτε παρακμάσῃ,

10 ἐν παρθενεῖα μὴ ποτε βεβηλωθῇ

10^c μετὰ ἀνδρὸς οὔσα μὴ ποτε παραβῆ,

11 ἐπὶ θυγατρὶ ἀδιατρέπτῃ στερέωσον φυλακὴν,

11^c λαλιὰν ἐν πόλει καὶ ἔκκλητον λαοῦ,

καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνου·
καὶ συνψηκκία μὴ ποτε μισηθῇ·
καὶ ἐν τοῖς πατρικοῖς αὐτῆς ἔγκυος γένηται·
καὶ συνψηκκία μὴ ποτε στειρώσῃ.
μὴ ποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς,
καὶ καταισχυνεῖ σε ἐν πλήθει πολλῶν.

(fol. 2 verso.)

| | | | | |
|-------------------|---|---|-------|---------|
| | ומחסוף כל סוד עצה | י משנות דבר השמע | XLII. | |
| על אור | ומצא חן בעיני כל חי: | 1 ^c והיית בוש באמת | | |
| | ואל תשא פנים ותטא: | 1 ^a אך על אלה אל תבוש | | אל |
| מישפ | ועל מצדיק להצדיק רשע: | 2 על תורת עליון וזוק | | אל |
| וישר | ועל טחלקות נחלה ויש: | 3 על חשבון חובר וארון ¹ | | סותף |
| תמורת | 5 ^a ועל תמהות איפה ואבן: | 4 ^a ועל שחק מאזנים ² ופלא | | |
| אפה ואפה | 5 ^b ועל ממהיו עבר בגד: | 4 ^b על מקנה בין רב למעט | | השבון |
| מוסר | ומקום ידים רפות תפתח: | 6 על אשה רעה חותם: חכם | | מססה |
| וישואה והתח | ומתת ולקח הכל בככתב: | 7 על מקום תפקד יד ³ הספר | | מפקד יד |
| ושב כושל | ושב וישיש ונוטל ⁴ עצה בזנות: | 8 על מוסר פותה וכסיל | | החשוב |
| ועונה בזנות | ואיש צנוע לפני כל חי: | 8 ^b והיית זהיר באמת | | מדות |
| | | | | |
| | דאנה תפ[ריד] : | 9 בת לאב מטמנת שקר | | מסמון |
| דאנתה | ובבתוליה פן : | 9 ^b בנעוריה פן תגור | | |
| | ובביה . . . ל : | 10 בבתוליה פן תפותה | | תחמה |
| סה ⁶ : | ובבית א[יש]ה נר ⁷ : | 10 ^b בבית אביה פן : | | א' סחוח |
| סרה: | שם סרה: | 11 ל הקמת | | |
| והובשהך | והושבתך [בע]דת שער: | 11 ^b דבת עיר וקללת עם | | |

לא אשה י חותם וכו' י' ר' תפחה
 בבית אביה פן [ח' וכו'] בית הנשא
 בבתוליה פ' החמה וכו' אלש פ' הש[מ]
 בני ע' 1 החוק משמר ה' ח' ש' לא
 דבת ע' וקל' החמה
 בעדה שער

¹ וארון is written above וישרה.
² Prov. 8, 21.
³ Is. 40, 15.
⁴ Cf. Lev. 5, 21.
⁵ Between ver. 8^b and 8^a (under ונוטל).
⁶ The ס is very doubtful, only the lower left-hand corner being left. The two letters may possibly belong to the text.
⁷ Of the נ, only the foot is left, which may be part of a ה, צ, ע, or possibly כ. ? lest she be vexed, or be unhappy.

סכפלאו סבבא מעלוא.
 סעם סבבא לא אסגלא.
 סכא סבבא אעגא סכפככא סלא סכא סכא סכא סכא סכא
 אכא אכבא אכבא אכבא אכבא
 אכבא אכבא אכבא אכבא אכבא

XLII. 9 כאל חל אכסו אכסו אכסו
 9^b ככבא אכא לא אכבא
 10 ככבא אכא לא אכבא
 11 ככא חל אכא אכבא אכבא
 11^b סככא סככא סככא

(fol. 2 recto.)

- If ye stumble, it shall be for perpetual joy ;
 10 All things¹ from nothing turn to nothing¹ again,
 11 The vanity of man² is in his body,
 12 Fear for (thy) name, for that will accompany thee,
 13 The goodness of life³ hath days that may be numbered,
 14^b Buried wisdom and a hidden treasure,
 15 Better is a man that hideth his foolishness,

- 9^b and if ye die, it shall be for a curse. . .
 so² the godless (go) from emptiness to emptiness.
 but a godly name shall not be cut off.
 more than thousands of precious⁴ treasures.
 but goodness of name hath days without number.
 what profit is in them both ?
 than a man⁶ that hideth his wisdom.

The discipline of shame.

- 14^a Hearken, O children, to the discipline of shame,
 16^b Not every kind of shame is it fitting to retain,
 17 Beashamed before father and mother, of whoredom⁸ ;
 18 Before master and mistress, of deceit ;
 18^c [Before a partner] and a friend, of trespass¹⁰ ;
 19^b [Of breaking an o]ath and a covenant,
 19^d Of refusing to grant a request⁴ ;
 21^b Of reckoning the dividing of a portion⁴ ;
 20^b Of gazing on a woman⁴ [that is a harlot ?] ;
 22^c Before a friend, of reproachful [word⁴]s ;

- 16 and be abashed according to my⁷ judgement.
 nor is every kind of abashment approved.
 before a prince sitting (in judgement)⁹, of a lie ;
 before the congregation and the people, of trans-
 gression ; [a stranger¹⁹ ;
 19 and before the place where thou sojournest¹¹, of
 of stretching out the elbow at meat ;
 21 of reckoning the face¹³ of thy friend ;
 20 before him that saluteth⁴, of silence¹⁴ ;
 21^c and of
 and after giving¹⁵, spurn not.

¹ Marg. from their trouble turn to their trouble (?), or from trouble turn to trouble (?). ² Marg. the son of the godless (or a godless son). ³ Marg. of the sons of men. ⁴ So marg. ⁵ Reading $\square\omega\tau\iota$ for $\omega\tau\iota$. ⁶ Marg. a lord. ⁷ Marg. its judgement. ⁸ Marg. of wantonness. ⁹ Marg. before a prince and a governor. ¹⁰ Lev. 5, 21. ¹¹ Marg. the place and a prince. ¹² Marg. of pride. ¹³ Perhaps $\sigma\omega\pi\tau\omicron$ of turning away the face (☉) : marg. from closing up the mouth of. ¹⁴ Marg. will ye be silent ? ¹⁵ Marg. a request.

- 10 πάντα ὅσα ἐκ γῆς εἰς γῆν ἀπελεύσεται,
 11 πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν,
 12 φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμενεῖ
 13 ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν,
 14 παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα·
 14^b σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής,
 15 κρείσσων ἀνθρώπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ
 16^b οὐ γὰρ ἔστιν πᾶσαν αἰσχύνῃν διαφυλάξαι καλόν,
 17 αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας,
 18 ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελίας,
 18^c ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας,
 19^b καὶ ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης,
 19^d ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως,
 20^b ἀπὸ ὀράσεως γυναικὸς ἐταίρας,
 21^b ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως,
 22 ἀπὸ περιεργείας παιδείκης αὐτοῦ,
 22^c ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ,

- 9^b καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσεσθε.
 οὕτως ἀσεβεῖς ἀπὸ κατάρας εἰς ἀπωλείαν.
 ὄνομα δὲ ἀμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται.
 ἢ χίλιοι μεγάλοι θησαυροὶ χρυσοῦ
 καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ.
 τίς ὠφελία ἐν ἀμφοτέροις ;
 ἢ ἀνθρώπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.
 16 τοιγαροῦν ἐντρέπητε ἐπὶ τῷ ῥήματί μου·
 καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται.
 καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους,
 ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας,
 19 καὶ ἀπὸ τύπου οὐ παροικεῖς περὶ κλοπῆς,
 καὶ ἀπὸ πῆξεως ἀγκῶνος ἐπ' ἄρτους,
 20 καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς,
 21 καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς,
 καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου,
 καὶ μὴ ἐπιστῆς ἐπὶ τὴν κοίτην αὐτῆς·
 καὶ μετὰ τὸ δοῦναι μὴ ὀνειδίξει·

(fol. 2 recto.)

| | | | | |
|--------------|-------------------------------------|--|--|------------------------------------|
| לקלחה | 9 ^b ואם תמותו לקללה: | [א]ם תכשלו לשמחת עולם | | |
| בן | כֵן חנף מתתו אל תהו: | 10 כל מאַפס אל אַפס ישוב | 10 כל מאַפס אל אַפס ישוב | כל מאונם א' אונם בני |
| סומיה | אך שם חסד לא יכרת: | 11 חבל ארם בנייתו | 11 חבל ארם בנייתו | |
| חמה | מאלפי אוצרות חכמה: | 12 פחד על שם כי הוא ילך ¹ | 12 פחד על שם כי הוא ילך ¹ | טוב די |
| וסוב | וטובת שם ימי אין מספר: | 13 טובת חי ימי מספר | 13 טובת חי ימי מספר | מספר ימים |
| תמלה | מה תועלת בשתייהם: | 14 ^b חכמה טמונה ואוצר מוסתר | 14 ^b חכמה טמונה ואוצר מוסתר | וסמיה מסותרת |
| מארון | מאיש מצפין חכמתו: | 15 טוב א[י]ש מצפין אולתו | 15 טוב א[י]ש מצפין אולתו | |
| | | מוסר בשת שמ | מוסר בשת שמ | |
| משפמו | 16 והכלמו על משפמיו: | 14 ^a מוסר בשת שמעו בנים | 14 ^a מוסר בשת שמעו בנים | |
| | ולא כל הכלם נבחר: | 16 ^b לא כל בשת נאה לשמר | 16 ^b לא כל בשת נאה לשמר | |
| וקר על | מנשיא יושב אל כחש: | 17 בוש מאב ואם אל זנות | 17 בוש מאב ואם אל זנות | על שזה |
| | מעדה תעם על פשע: | 18 מארון ונברת על שקר | 18 מארון ונברת על שקר | |
| ונגיד על דר: | 19 וממקום תגור על זר: | 18 ^o זרע על מעל | 18 ^o זרע על מעל | מסוהק מסקום |
| | ממטה אציל אל לחם: | 19 ^b [א]לה זברית | 19 ^b [א]לה זברית | מחשבת מחלקות מנה משאיל שלום החרושו |
| מיהשע פי | 21 מחשב אפי רעך: | 19 ^d מ[ש]אלה | 19 ^d מ[ש]אלה | |
| משואל | 20 מ[ש]אל שלום מהחריש: | 21 ^b מהש[ב]ות מ[ח]לקוֹת מנה | 21 ^b מהש[ב]ות מ[ח]לקוֹת מנה | אשה |
| [נע]רה: | 21 ^o ומהי. פ. ל. | 20 ^b מהביט | 20 ^b מהביט | |
| שאלה | ומאחרי מהֵה אל הנאין: | 22 ^o מאוהב על [דב]רי חרפה | 22 ^o מאוהב על [דב]רי חרפה | דבי חסד |

¹ Eccles. 8, 15.

² Or ? 21^o.

³ Or ? 22^o.

⁴ Of the doubtful letters here the ה may be a ח, the י may be a י, and the ך any final letter.

סִי נַעֲמָה לְכָן חֶבֶל. חַנּוּפִים מֵתִים לֹא יִלְחָדוּ חַנּוּפִים.
 10^b חַנּוּפִים חַנּוּפִים לְחַנּוּפִים
 11^b חַנּוּפִים חַנּוּפִים לְחַנּוּפִים חַנּוּפִים
 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים

9 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים
 12 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים

20 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים
 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים

19^b חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים
 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים
 חַנּוּפִים חַנּוּפִים חַנּוּפִים חַנּוּפִים

(fol. 1 verso.)

- 26^o In the fear of the Lord there is no want,
 27 The fear of God is as an Eden of blessing,
 28 My son², live not a life that subsists on giving :
 29 A man that looketh at the table of a stranger,
 29^o His dainties³ are a loathing⁴ of the soul ;
 30 Begging is sweet to the greedy man,
 XLI. 1 Ah⁵ Death! how [bit]ter is the remembrance of thee
 1^o To a man that is at ease and prospereth in all things,
 2 Aha Death! for acceptable (*lit.* good) is thy sentence
 2^o (To) the man that stumbleth and striketh against
 all things,
 3 Be not afraid of death, (which is) thy sentence,
 4 This is the portion of all flesh from God,
 4^o Whether it be for a thousand years, or an hundred,
 or ten,
 5 A reprobate progeny is a byword² of the evil³,
 6 From an unrighteous son¹⁰ cometh a rule of evil,
 7 An ungodly father a [chi]! [d] doth curse,
 8 [Woe] to [you, ye wicked],
 9 If [ye increase¹², it shall be into] the hands of
 bodily mishap ;

¹ ? over (as ㊄ ㊄ and Is. 4, 5). ² So marg. ³ Marg. bestowed dainties. ⁴ Reading חַרְפּוֹ for חַרְפּוֹ. ⁵ Marg. as burning fire. ⁶ רַחַם for חַרְפּוֹ (Is. 40, 26). ⁷ Marg. (To) the man that stumbleth and striketh against all things; who hath no sight and hath lost hope. (To) the man that striketh and stumbleth (l. חַרְפּוֹ for חַרְפּוֹ) against all things; who hath no sight and hath lost hope. ⁸ Marg. corrections for life. ⁹ Marg. of cities. ¹⁰ Marg. from among the uncircumcised (or from an uncircumcised son). ¹¹ So ㊄ (חַרְפּוֹ): ㊄ reproach (חַרְפּוֹ). ¹² Marg. are fruitful.

- 26^o οὐκ ἔστιν φόβῳ Κυρίου ἐλάττωσις,
 27 φόβος Κυρίου ὡς παράδεισος εὐλογίας,
 28 τέκνον, ζῶν ἐπαιτήσεως μὴ βιώσης·
 29 ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, [τρίοις·
 29^o ἀλισγίσει τὴν ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλο-
 30 ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις,
 XLI. 1 ὦ θάνατε, ὡς πικρὸν σου τὸ μνημόσυνόν ἐστιν
 1^o ἀνδρὶ ἀπερισπάστῳ καὶ εὐδοκίμῳ ἐν πᾶσι
 2 ὦ θάνατε, καλόν σου τὸ κρίμα ἐστὶν
 2^o ἐσχατογῆρῳ καὶ περισπωμένῳ περὶ πάντων,
 3 μὴ εὐλαβοῦ κρίμα θανάτου,
 4 τοῦτο τὸ κρίμα παρὰ Κυρίου πάση σαρκί,
 4^o εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη,
 5 τέκνα βδελυκτὰ γίνεται τέκνα ἁμαρτωλῶν,
 6 τέκνων ἁμαρτωλῶν ἀπολείται κληρονομία,
 7 πατρὶ ἄσεβει μέμψεται τέκνα,
 8 οὐαὶ ὑμῖν ἄνδρες ἄσεβεῖς,
 9 καὶ ἐὰν γεννηθῆτε, εἰς κατάραν γεννηθήσεσθε,

and it needeth not to seek for [treasure] with it.
 and so¹ all glory is its canopy.
 better is he that is taken away (in death) than he
 that is importunate.
 his life is not to be numbered as a life :
 to a man that hath understanding (they are as) pain²
 of the bowels.
 but in his inward parts it burneth as fire³.
 to a man that liveth qui[etly] in his place ;
 and that hath yet strength to receive pleasure.
 unto him that hath no⁴ might, and lacketh strength ;
 who loveth contradiction and hath lost hope⁷.
 remember that they which went before and they
 which come after (will be) with thee.
 and why dost thou refuse the law of the Most High?
 there are no⁸ corrections⁸ in Sh[eo]l.
 and the offspring of the foolish is [. . . of the wic]ked.
 [and with his] seed [abideth want¹¹].
 because [on his] acc[ount] he suffereth reproach].
 because ye have forsaken the law of the Most] High.
 [and if ye] beget, it shall be for sighing.

(Oxford, fol. 1 recto.)

- 9 [Pestilence] and bloodshed, fever and drought, devastation and destruction, evil and death.
 10 Against the wicked, evil is created, and because of him¹ ruin² departeth [not? ³].
 11 All things that are from the earth return to the earth, [stream, height, height. [thunder: and as¹ a mighty water-course in the flashing of
 13 Riches born of (?) riches¹ are like an ever-flowing for suddenly he perisheth for ever.
 14 With his lifting up of (his) hands⁶ men rejoice, for the root of the godless is on the point of a crag.
 15 The branch of violence¹ shall not be unpunished, before¹ all rain⁷ they are extinguished. [for ever.
 16 Like axes⁸ (?) upon the bank of a stream, and righteousness (or almsgiving) shall be established
 17 But kindness shall never be moved, but he that findeth a treasure is above them both.
 18 A life of wine⁹ and strong drink is sweet, but he that findeth wisdom is above them both.
 19 A child and a city establish a name,
 19^o Offspring (of cattle) and planting make a name
 to flourish, but a woman beloved is above them both.
 20 Wine and strong drink cause the heart to exult, but the love of lovers is above them both.
 21 Pipe and harp make sweet the song, but a sincere tongue is above them both.
 22 [Grace and beauty] delight the eye, but the growing things of the field are above them both.
 23 [A friend and a partner] behave [as occasion
 requires], but a prudent wife is above them both. [them both.
 24 A brother [and a helper are for a ti]me of adversity, but righteousness (or almsgiving) delivereth above
 25 Gold and silver [make the foot stand sure]: but [good counsel⁹] is above them both.
 26 Riches and strength lift up the heart, but the fear of God is above them both.

¹ So marg. ² Marg. evil. ³ Cf. Prov. 17, 13. ⁴ Marg. and there is that (?). ⁵ So marg.; but the sense is obscure, and the text doubtless corrupt. ⁶ ? (reed-)stalks (רִמְסֵי). ⁷ ? all grass (⊗ ⊗); cf. Job 8, 12.
⁸ Marg. the life of him that excels in prudence. At 40, 22 the margin has: 'All the days of the poor are evil. Ben Sira says, At night also. His roof is the lowest of roofs, and his vineyard is in the height of the mountains: the rain of other roofs falls on his roof, and the earth of his vineyard falls on other vineyards.' (Then in Persian:) می مانید کو این نا کوفت [می] ناکول [می] کوفت 'It is probable that this was not in the original copy, but it is used as a proverb.' (See the list of proverbs, p. xxviii). ⁹ So ⊗(B^{ab}NAC)⊗.

- 9 θάνατος καὶ αἷμα καὶ ἔρις καὶ ῥομφαία,
 10 ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα,
 11 πάντα ὅσα ἀπὸ γῆς εἰς γῆν ἀναστρέφει,
 12 πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται,
 13 χρήματα ἀδίκων ὡς ποταμὸς ξηρανθήσεται,
 14 ἐν τῷ ἀνοίξει αὐτὸν χεῖρας εὐφρανθήσεται,
 15 ἔκγονα ἀσεβῶν οὐ πληθυνεῖ κλάδους,
 16 ἄχει ἐπὶ παντὸς ὕδατος καὶ χεῖλους ποταμοῦ
 17 χάρις ὡς παράδεισος ἐν εὐλογίαις,
 18 ζῶν αὐτάρκους ἐργάτου γλυκανθήσεται,
 19 τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα,
 20 οἶνος καὶ μουσικὰ εὐφραίνουσιν καρδίαν,
 21 αὐλὸς καὶ ψαλτήριον ἠδύνουσιν μέλη,
 22 χάριν καὶ κάλλος ἐπιθυμήσει ὁ ὀφθαλμὸς σου,
 23 φίλος καὶ ἑταῖρος εἰς καιρὸν ἀπαντῶντες,
 24 ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως,
 25 χρυσίον καὶ ἀργύριον ἐπιστήσουσιν πόδα,
 26 χρήματα καὶ ἰσχυρὸς ἀνψώσουσιν καρδίαν,
 καὶ δι' αὐτοὺς ἐγένετο ὁ κατακλυσμός.
 καὶ ἀπὸ ὑδάτων εἰς θάλασσαν ἀνακάμπει.
 καὶ πίστις εἰς τὸν αἰῶνα στήσεται.
 καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχήσει·
 οὕτως οἱ παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν.
 καὶ ῥίζαι ἀκάθαρτοι ἐπ' ἀκροτόμου πέτρας·
 πρὸ παντὸς χόρτου ἐκτιλήσεται.
 καὶ ἐλεημοσύνη εἰς τὸν αἰῶνα διαμενεῖ.
 καὶ ὑπὲρ ἀμφότερα ὁ εὐρίσκων θησαυρόν.
 19^a καὶ ὑπὲρ ἀμφότερα γυνὴ ἄμωμος λογίζεται.
 καὶ ὑπὲρ ἀμφότερα ἀγάπησις σοφίας.
 καὶ ὑπὲρ ἀμφότερα γλῶσσα ἡδέια.
 καὶ ὑπὲρ ἀμφότερα χλόη σπόρου.
 καὶ ὑπὲρ ἀμφότερα γυνὴ μετὰ ἀνδρός.
 καὶ ὑπὲρ ἀμφότερα ἐλεημοσύνη ῥύσεται.
 καὶ ὑπὲρ ἀμφότερα γυνὴ εὐδοκίμεται.
 καὶ ὑπὲρ ἀμφότερα φόβος Κυρίου·

(Oxford, fol. I recto.)

| | | | |
|----------------|---------------------------------------|---|----------|
| | שד ושבר רעה ומו[ת]: | 9 [רב] ודם חרחר וחרב ¹ | |
| | ובעבור תמוש כלה: | 10 על רשע נבראה רעה | |
| ובעבור ת' רעה: | ואשר ממרום אל מרום: | 11 כל מארץ אל ארץ ישוב | |
| יש' | ומאפיק אדיר בחוז קולות ² : | 13 מחול אל חול כנחל איהן | חל מחיל |
| ובאפיק | כי פתאם לנצה יתם: | 14 עם עם שאתו כפים ינילו | עם שאורו |
| | כי שורש חנף על שן סלע ³ : | 15 נוצר מחמם לא ינקה | |
| לפני גרעכה: | מפני כל מטר נדעכו ⁴ : | 16 בקרדמות על גפת נחל | |
| | וצדקה לעד תכון: | 17 וחסד לעולם לא ימוט | |
| סימה | ומשניהם מוצא אוצר: | 18 חיי יין ושכר ימתקו | יחר שכל |
| | ומשניהם מוצא חכמה: | 19 ילד ועיר יעמידו שם | |
| | ומשניהם אשה נחשקת: | 19 ^o שגר ⁵ ונטע יפריחו שם | |
| | ומשניהם אהבת דודים: | 20 [י] חשבר יעליצו לב | |
| | ומשניהם לשון ברה: | 21 [ח] ל[ו] ונבל יעריבו שיר | חליל |
| שדי | ומשניהם צמחי שדה: | 22 [יח] מירו עין | |
| | ומשניהם אשה משכלת: | 23 [ע] ת ינהגו | |
| צדקה | ומשניהם צדק מצלת: | 24 אח ת צרה | |
| | ומשניהם צדק מצלת: | 25 זהב וכסף [פ] [רג] ל | |
| | ומשניהם [ם] י[א] אלהים: | 26 חיל וכה יגב[יהו] לב | |

צד חסם לא יחיה ב' וישור חוק ין עיר:

מבט [ים] אקמא אלא וזל

לאא גמטמזא אן לא ג' וזאמ ג' :

מסמלמ גמ' וזמ' וזמ' וזמ' וזמ' וזמ' :

זמ' וזמ' וזמ' וזמ' וזמ' וזמ' וזמ' :

אקמא אלא וזל וזל וזל וזל וזל וזל :

¹ Deut. 28, 22 (דרב). ² Job 38, 25. ³ Job 39, 28. ⁴ Job 6, 17. ⁵ Exod. 13, 12, &c.

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| 14 | 14 | 14 |
| 15 | 15 | 15 |
| 16 | 16 | 16 |
| 17 | 17 | 17 |
| 18 ^b | 18 ^b | 18 ^b |
| 19 | 19 | 19 |
| 19 ^o | 19 ^o | 19 ^o |
| 20 | 20 | 20 |
| 21 | 21 | 21 |
| 22 | 22 | 22 |
| 23 | 23 | 23 |
| 24 | 24 | 24 |
| 25 | 25 | 25 |
| 26 | 26 | 26 |

(Cambridge, verso.)

- 29 Fire and hail, evil¹ and pestilence,
 30 Beast of tooth, scorpion and cobra,
 30^c All these are created⁴ for their uses,
 31 When he commandeth them they rejoice,
 32 Therefore from the beginning I took my stand,
 33 All the works of God are good;
 34 None⁵ may say, This is evil, What is this⁶?
 35 Now with all (your) heart¹⁰ sing aloud,
 XL. 1 Great occupation hath God¹² allotted,
 1^c From the day of his coming forth from his mother's
 womb,
 3 From him that sitteth loftily on a throne,
 4 From him that weareth a diadem and (priestly)
 plate¹⁴,
 5 Anger¹⁶, jealousy, anxiety, and fear,
 5^c And in the time when he resteth upon his bed,
 6 A little for a moment he is quiet,
 6^c from the vision of his soul,
 7 [aw]aketh
 8

these also are [formed] for judgement.
 and a sword of vengeance³ to ban⁸ [the wicked].
 and they are in his treasure-house⁵, against the time
 when they are required. [word.
 and in their prescribed tasks they rebel not against his
 and I considered, and set it down in writing :
 he sufficeth for⁶ every need⁷ in its season.
 for he maketh all things to prevail⁹ in their season.
 and bless the name of the H[oly One¹¹].
 and a heavy yoke is upon the sons of men ;
 until the day of his returning to the mother¹³ of all
 living ;
 even unto him that is clothed⁵ in dust and ashes.
 even unto him that weareth¹⁵ a mantle [of poverty]:
 the terror of death, strife⁵, and contention⁹ ;
 the sleep of night changeth [his thought⁵] ;
 and from the midst of terror[s he is perturbed¹⁷?] ;
 (he is) as a fugitive [hurrying on before] the pursuer.
 . . . visions (?) . . . rest.
¹⁸

¹ Read probably נַחֲמָה famine, as ㉔ ㉕. ² Marg. an avenging sword. ³ Marg. to lift up (?). ⁴ Marg. These also are chosen. ⁵ So marg. ⁶ Read probably נַעֲדָה supplieth, as 39, 16. ⁷ Marg. perhaps, needy person. ⁸ Marg. This is worse than that. ⁹ Marg. all things prevail. ¹⁰ Marg. mouth. ¹¹ Or the H[oly] name. Marg. His Holy name. ¹² Marg. the Most High. ¹³ Marg. land, as ㉕. ¹⁴ Exod. 28, 36. ¹⁵ Marg. maketh. ¹⁶ ַמָּה for ַמָּה. ¹⁷ Reading ַמָּה; or ? ַמָּה is disquieted. ¹⁸ Marg. (probably referring to this line), even to (?) all yea, and with . . .

- 29 πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος,
 30 θηρίων δδόντες καὶ σκορπίοι καὶ ἔχεις
 31 ἐν τῇ ἐντολῇ αὐτοῦ εὐφρανθήσονται,
 32 διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην
 33 τὰ ἔργα Κυρίου πάντα ἀγαθά,
 34 καὶ οὐκ ἔστιν εἰπεῖν Τοῦτο τούτου πονηρότερον,
 35 καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμῆσαμεν,
 XI. 1 Ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ,
 1^c ἀφ' ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν
 2 τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας,
 3 ἀπὸ καθημένου ἐπὶ θρόνου ἐν δόξῃ
 4 ἀπὸ φοροῦντος ὑάκινθον καὶ στέφανον
 5 θυμὸς καὶ ζῆλος καὶ ταραχὴ καὶ σάλος
 5^c καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κοίτης
 6 ὀλίγον ὡς οὐδὲν ἐν ἀναπαύσει,
 6^c τεθορυβημένος ἐν ὄρασει καρδίας αὐτοῦ,
 7 ἐν καιρῷ σωτηρίας αὐτοῦ ἐξηγέρθη,
 8 μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους,

πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται
 καὶ ῥομφαία ἐκδικούσα εἰς ὄλεθρον ἀσεβείας,
 30^d καὶ ἐπὶ τῆς γῆς εἰς χρεῖλας ἐτοιμασθήσονται,
 καὶ ἐν τοῖς καιροῖς αὐτῶν οὐ παραβήσονται λόγον.
 καὶ διενσήθην καὶ ἐν γραφῇ ἀφήκα.
 καὶ πᾶσαν χρεῖλαν ἐν ὥρᾳ αὐτῆς χορηγήσει
 πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται.
 καὶ εὐλογήσατε τὸ ὄνομα Κυρίου.
 καὶ ζυγὸς βαρὺς ἐπὶ υἱοῦς Ἀδάμ,
 ἕως ἡμέρας ἐπὶ ταφῇ εἰς μητέρα πάντων
 ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς.
 καὶ ἕως τεταπεινωμένου ἐν γῇ καὶ σποδῷ,
 καὶ ἕως περιβαλλομένου ὀμόλινον
 καὶ φόβος θανάτου καὶ μηνίαμα καὶ ἔρις.
 ὕπνος νυκτὸς ἀλλοιοῦ γνῶσιν αὐτοῦ
 καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὡς ἐν ἡμέρᾳ σκοπιᾶς
 ὡς ἐκπεφηνῶς ἀπὸ προσώπου πολέμου
 καὶ ἀποθαυμάζων εἰς οὐδένα φόβον.
 καὶ ἐπὶ ἁμαρτωλῶν ἐπαπλάσια πρὸς ταῦτα

(Cambridge, verso.)

| | | | |
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| להרים דרב נקסח באור לע מיהו | גם אלה למשפט נ[וצרו]: וחרב נקמות לההרים . . . והמה באוצר ולעת יפקדו: ובחקם לא ימרו פיו: והתבוננתי ובכתב הנחתי: לכל צורך בעתו יספוק: כי הכל בעתו ינביר: וברכו את שם הק[דוש]: ² ועול כבוד על בני אדם: עד יום שובו אל אם כל חי: עד לשׁוב עפר ואפר: ועד עוטה שמלת . . . אימת מות תהרה ד[ב]ר: שינת לילה [ת]שנה . . . ומבין בהל[ות]. . . ש: כשריד ד רודף: ומרא ³ . . . מנח: | 29 אש וברד רע ודבר 30 חית שן עקרב ופתן 30 ^o כל אלה לצורכם נבראו 31 בצותו אותם ישישו 32 על כן מראש התיצבתי 33 מעשה אל כלם טובים 34 אל לאמר זה רע מה זה 35 עתה בכל לב הרנינו XL. 1 עסק גדול חלק אל 1 ^o מיום צאתו מרחם אמו 3 מיושב כסא לנבה . . . ⁴ 4 מעוטה צניף וציץ 5 אך קנאה דאגה ופחד 5 ^o ועת נוחו על משכבו 6 מעט לחוק כרנע ישקוט 6 ^o מעט מע מחוזק נפשו 7 . 7 עורך מ . . . קץ 8 | גם נברו הכל אין מוד פח עיון |
|---|--|--|---|

¹ Perhaps צורך.
² Or [הק[דוש]].
³ Marginal note illegible.
⁴ The first three words of this line are written almost as one. Only the tops of the letters are visible. ערך seems to have been retouched. Perhaps מ^a was until he is aroused from his sleep and awaketh.

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| <p>29 מלכא וסלמא וסלמא . . . 30 סלמא וסלמא וסלמא . . .</p> <p>31 סלמא וסלמא וסלמא . . . 32 סלמא וסלמא וסלמא . . . 33 סלמא וסלמא וסלמא . . . 34 סלמא וסלמא וסלמא . . . 35 סלמא וסלמא וסלמא . . .</p> <p>XL. 1 סלמא וסלמא וסלמא . . . 1^o סלמא וסלמא וסלמא . . . 2 סלמא וסלמא וסלמא . . . 3 סלמא וסלמא וסלמא . . . 4 סלמא וסלמא וסלמא . . . 5 סלמא וסלמא וסלמא . . . 5^o סלמא וסלמא וסלמא . . .</p> <p>6^o סלמא וסלמא וסלמא . . . 7 סלמא וסלמא וסלמא . . . 8 סלמא וסלמא וסלמא . . .</p> | <p>29 נאן סכין סמלן וסלמא . . . 30 סלמא וסלמא וסלמא . . .</p> <p>31 סכין וסלמא וסלמא . . . 32 סלמא וסלמא וסלמא . . . 33 סלמא וסלמא וסלמא . . . 34 סלמא וסלמא וסלמא . . . 35 סלמא וסלמא וסלמא . . .</p> <p>XL. 1 סלמא וסלמא וסלמא . . . 1^o סלמא וסלמא וסלמא . . . 2 סלמא וסלמא וסלמא . . . 3 סלמא וסלמא וסלמא . . . 4 סלמא וסלמא וסלמא . . . 5 סלמא וסלמא וסלמא . . . 5^o סלמא וסלמא וסלמא . . .</p> <p>6^o סלמא וסלמא וסלמא . . . 7 סלמא וסלמא וסלמא . . . 8 סלמא וסלמא וסלמא . . .</p> |
|--|---|

(Cambridge, recto.)

XXXIX. 15^o [With s]ongs of the harp and of stringed instruments,
 16 All [the works of] God are good,
 17^o appraise²
 18 In [his] place³ he maketh his pleasure to prosper,
 19 The works of all flesh are before him,
 20 He beholdeth from everlasting to everlasting :
 20^o There is nothing small or light with him,
 21 None may say, Wherefore is this?
 21^o None may [say], This is worse than that,
 22 He maketh his blessing⁴ to overflow as the Nile,
 23 For⁷ his wrath disposseseth nations,
 24 [The path]s of the perfect man⁸ are plain,
 25 [Good things] he allotted to the [g]ood from the beginning,
 26 [The chief things] for the life of man are water,
 26^o [Flour of wheat], milk, and honey,
 27 All th[ese] bring good to the [g]ood,
 28 There be w[inds which are fo]rmed¹¹ [for vengeance],
 28^o

¹ Marg. they supply. ² So text, but the sense is obscure. ³ So the text appears to read, but ? ⁴ ? understanding (נחמתי), as Schechter (Ps. 147, 5). ⁵ Marg. prevail in their season. ⁶ Reading נחמתי for נחמתי. ⁷ The margin is illegible: ? נחמתי by his wrath he. ⁸ Marg. His paths to the straightforward (supposing a ה to have been lost before נחמתי), with a play on נחמתי (are straight); cf. ver. 27. ⁹ So marg. ¹⁰ Marg. to loathsomeness (Num. 11, 20). ¹¹ Marg. are created.

and thus with a shout shalt thou say:
 and he supplieth¹ every need in its season.
 and the utterance of his mouth is his treasure.
 and there is no restraint to his salvation.
 and there is nothing hid from before his eyes.
 [is there] limit to his salvation⁴?
 and there is nothing too wonderful or hard for him.
 for all things are chosen for their uses⁵.
 for all things prevail in their season.
 and it saturateth the land like a river.
 and he turneth a watered land into salt.
 so to strangers do they oppose themselves.
 so to the evil good and evil⁹;
 and fire, and iron, and salt,
 the blood of the grape, fresh oil, and clothing.
 so for the evil they are turned to evil¹⁰;
 . . . [they] remove mountains.

XXXIX. 15^o ἐν ψαλμοῖς χειλέων καὶ ἐν κινύραις
 16 Τὰ ἔργα Κυρίου πάντα ὅτι καλὰ σφόδρα,
 17 οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο;
 17^o ἐν λόγῳ αὐτοῦ ἔστη ὡς θιμωνιὰ ὕδωρ,
 18 ἐν προστάγματι αὐτοῦ πάντα ἢ εὐδοκία,
 19 ἔργα πάσης σαρκὸς ἐνώπιον αὐτοῦ,
 20 ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψεν,
 21 οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο;
 22 ἢ εὐλογία αὐτοῦ ὡς ποταμὸς ἐπεκάλυψεν,
 23 οὕτως ὄργην αὐτοῦ ἔθνη κληρονομήσει,
 24 αἱ ὁδοὶ αὐτοῦ τοῖς ὁσίοις εὐθείαι,
 25 ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,
 26 ἀρχὴ πάσης χρείας εἰς ζωὴν ἀνθρώπου,
 26^o πυρὸς καὶ μέλι καὶ γάλα,
 27 ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθὰ,
 28 ἔστιν πνεύματα ἃ εἰς ἐκδίκησιν ἔκτισται,
 28^o καὶ ἐν καιρῷ συντελείας ἰσχὺν ἐκχεοῦσιν,

καὶ οὕτως ἐρείτε ἐν ἐξομολογήσει
 καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται
 πάντα γὰρ ἐν καιρῷ αὐτοῦ ζητηθήσεται.
 καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχεῖα ὑδάτων.
 καὶ οὐκ ἔστιν ὅς ἐλαττώσει τὸ σωτήριον αὐτοῦ.
 καὶ οὐκ ἔστιν κρυβῆναι ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ

20^d καὶ οὐθέν ἐστιν θαυμάσιον ἐναντίον αὐτοῦ.
 πάντα γὰρ εἰς χρείας αὐτῶν ἔκτισται.

καὶ ὡς κατακλυσμὸς ξηρὰν ἐμέθυσεν
 ὡς μετέστρεψεν ὕδατα εἰς ἄλμην.
 οὕτως τοῖς ἀνόμοις προσκόμματα
 οὕτως τοῖς ἁμαρτωλοῖς κακά.
 ὕδωρ, πῦρ καὶ σίδηρος καὶ ἄλα καὶ σερμίδαλις,
 αἷμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον
 οὕτως τοῖς ἁμαρτωλοῖς τραπήσεται εἰς κακά.
 καὶ ἐν θυμῷ αὐτῶν ἐστερέωσαν μάλιστα αὐτῶν
 καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπάσουσιν.

(Cambridge, recto.)

וכן תאמר בתרועה:
 לכל צדך וכל צורך בעתו יספיק;
 ומוצא פיו אוצרו:
 ואין מעצור⁴ לתשועתו:
 ואי[ן] נסתר מנגד עיניו:
 [חי]ש⁵ מספר לתשועתו:
 ואין נפלא וחזק ממנו:
 כי הכל לצרכו נבחר:
 כי הכל בעתו יגבר:
 וכנהר תבל ריותה:
 ויהפך למלח משקה:
 כן לורים יסתוללו:
 כן לרעים טוב וריע:
 ואש וברזל ומלח:
 דם ענב יצהר ובגד:
 כן לרעים לרעה נהפכו:
 [הר]ים יעתיק[ו]:

15^o XXXIX. [בש]ירות נבל וכלי מינה¹
 16 . . . אל כלם טובים
 17^o דעריך נ.²
 18 תהת[י]ן³ רצונו יצליח
 19 מעשה כל בשר נגדו
 20 מעולם ועד עולם יביט
 20^o אין קטן ומעט עמו
 21 אין לאמר זה למה זה
 21^o אין ל[אמר] זה רע מזה
 22 ברכות כיאר הציפה
 23 כד זעמו נזים יוריש
 24 [ארתו]ת תמים יישו
 25 . . . ל[א]וב חלק מראש
 26 . . . להדי אדם מים
 26^o חלב ודבש
 27 כל א[לה] ל[א]ובים ייטיבו
 28 יש ה[חזות] [נו]צרו
 28^o

.
 [א]רחויו
 ישרים⁷

נבאו

¹ There is no sign of a final ם or of an erasure. ² The ן is fairly distinct: after it there is a blot which *may* conceal a ך (cf. ⑤) or a ך; there is no sign of a third letter. ³ This word appears to have been altered by a second hand: the ת is clear, but the rest is not certain. ⁴ I Sam. 14, 6. ⁵ Job 25, 3. ⁶ There is a marginal note here, but illegible. ⁷ Perhaps לשרים.

סכלס וכל סכלא זכא. ססכלא זכא.
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15^o XXXIX. סכלס וכל סכלא זכא.
 16 סכלס. סכלס. סכלס. סכלס.
 21 סכלס. סכלס. סכלס. סכלס.
 21^o סכלס. סכלס. סכלס. סכלס.
 18 סכלס. סכלס. סכלס. סכלס.
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